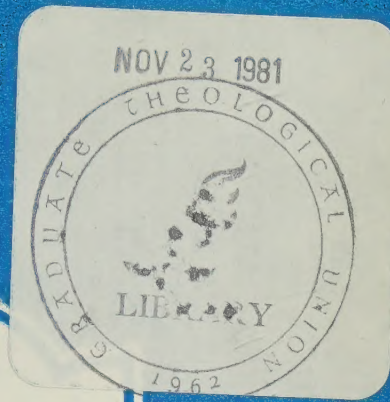


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THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE SECOND ECUMENICAL COUNCIL

Its 1600th Anniversary

A fresco in the Cathedral of the Nativity of the Blessed Virgin (St. Ferapont Monastery)

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

CONTENTS

Easter Greetings from His Holiness Patriarch Pimen	2
Decisions of the Holy Synod	4
Letters Exchanged by His Holiness Patriarch Pimen and His Holiness Pope John Paul II	9
The Primate of the Georgian Orthodox Church Stays in Moscow	11
His Holiness Patriarch Maksim of Bulgaria in Moscow	12
On the 35th Anniversary of the Department of External Church Relations	12
Speech by His Holiness Patriarch Pimen at the Reception on the Occasion of the 35th Anniversary of the DECR	14
The 70th Birthday of Archbishop Dr. Janis Matulis	18
Delegation of the Moscow Patriarchate in Jerusalem and Athens	19
A Trip to Norway	20
CHURCH LIFE	
Services Conducted by Patriarch Pimen	21
Pilgrimage to Holy Mount Athos and to the Shrines of Hellas by Archbishop Feodosiy of Smolensk and Vyazma	22
The 100th Anniversary of the Restoration of the Korets Convent of the Holy Trinity by Archpriest Yaroslav Antonyuk	24
In Memory of His Holiness Patriarch Sergiy by Archimandrite Isaakiy	27
In the Dioceses	28
SERMONS	
Blessed Gatekeeper by Patriarch Pimen	30
The Life-Bearing Source by Archbishop Nikodim	31
For the Feast of St. John the Divine by Archpriest Orest Romanovsky	33
PEACE MOVEMENT	
The Soviet Peace Committee Plenary Session	35
Speech by Patriarch Pimen at the Plenary Session	35
A CPC Delegation Visits Africa	37
In the Kursk Diocesan Administration	37
ORTHODOX SISTER CHURCHES	
His Beatitude Benediktos I, Patriarch of the Holy City of Jerusalem and All Palestine (in memoriam)	39
The Theological Symposium at the Sofia Theological Academy (concluded) by Archimandrite Nikita	40
The Role Played by Sts. Cyril and Methodius in the Enlightenment of the Slavonic Peoples by Archpriest Vladimir	45
A Labourer in the Vineyard of the Lord (For the 70th Birthday of Archpriest Georgiy Novak) by Father Radim Pulets	52
DIKOUМЕНЕ	
The Fifth Theological Conversations Between Representatives of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland by Archbishop Mikhail	54
Materials of the Fifth Theological Conversations	59
THEOLOGY	
The Local Church and the Universal Church (continued) by Metropolitan Filaret	62
On the 35th Anniversary of the Reunion of the Greek-Catholic Church with the Russian Orthodox Church by I. Fedorovich	66
St. Aleksi of Moscow, Miracle Worker of All Russia by Archpriest Aleksi Glushakov	72
Patriarch Aleksi. Sermon on St. Aleksi of Moscow	78
LITURGICAL PRACTICE	
The Liturgy of the Presanctified. Preparation of the Holy Lamb by Hieromonk Nafanail	79

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EASTER GREETINGS

from His Holiness Patriarch PIMEN of Moscow and All Russia

to the Heads of Churches and Religious Associations

Your Holiness (Beatitude, Eminence)

CHRIST IS RISEN!

With this joyous and ever living ecphonesis we cordially greet you, beloved brother in the Lord, on this radiant Feast of feasts—the Resurrection of our Lord and Saviour.

May the Son of God Who for us and our salvation rose on the third day, the Conqueror of Death and Hell, thereby laying the foundation of our resurrection from the dead (Rom. 8. 11), fill you with the bright spiritual joy and grant with a pure heart, “communion in the Kingdom of Christ” and delight in the “feast of faith!”

May this great feast—the Radiant Easter of Christ—be for us the inexhaustible source of God’s grace-filled help!

May the Risen Lord grant all of us His abundant and undiminishing mercy!

With heartfelt love in the Risen Jesus Christ our Lord and Saviour,

+ PIMEN, Patriarch of Moscow and All Russia

Easter 1981,
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent this message of Easter greetings to the Primates of the Orthodox Churches:

His Holiness **DIMITRIOS I**, Archbishop of Constantinople the New Rome, Ecumenical Patriarch; Istanbul

His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria

His Beatitude **IGNATIOS IV**, Patriarch of Antioch the Great and All the East; Damascus

His Eminence **DIODOROS**, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude **ILIYA II**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness **GERMAN**, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Beatitude **JUSTIN**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest

His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia

His Beatitude **CHRYSOStOMOS**, Archbishop of New Justiniana and All Cyprus; Nicosia

His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens

His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw

His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude **THEODOSIUS**, Archbishop of Washington, Metropolitan of All America and Canada; New York

His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo

His Eminence **PAUL**, Archbishop of Karelia and All Finland; Kuopio

His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

- His Holiness Pope **JOHN PAUL II**; Vatican City
His Holiness **VAZGEN I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin
His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo
His Beatitude **BASELIUS**, Mar **THOMA MATHEWS I**, Patriarch-Catholicos of the East, Metropolitan of Malankara; Kottayam
His Holiness Mar **IGNATIUS ZAKKA I IWAS**, Patriarch of Antioch and All the East; Damascus
His Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
His Holiness Abuna **TEKLE HAIMANOT**, Patriarch of the Ethiopian Church; Addis Ababa
His Grace Dr. **ROBERT RUNCIE**, Archbishop of Canterbury, Primate of All England and Metropolitan; London
His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church in the USA; New York
His Grace Dr. **MARINUS KOK**, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht
Dr. **MIKKO JUVA**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches; Geneva
Dr. **G. G. WILLIAMS**, General Secretary of the Conference of European Churches; Geneva
Dr. **GERALD GÖTTING**, Chairman of the Christian Democratic Union of Germany; Berlin

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Easter:

- Monsignor **JULIAN VAIVODS**, Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga
Archbishop Dr. **JANIS MATULIS**, of the Evangelical Lutheran Church of Latvia; Riga
Archbishop **EDGAR HARK**, of the Estonian Evangelical Lutheran Church; Tallinn
The Rev. **A. E. KLIMENKO**, Chairman of the All-Union Council of the Evangelical Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

- The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia; Moscow
The Most Reverend **GENNADIY**, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius
L. S. MIKHAILOV, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Riga
M. I. CHUVANOV, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow
F. S. KUKUSHKIN, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

Decisions of the Holy Synod

The Holy Synod, at its session on January 20, 1981, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Representation of His Holiness the Patriarch of Moscow and All Russia in New York, USA.

RESOLVED: that Archpriest Petr Latushko, of the Minsk Diocese, be sent to serve at the parish of All the Saints Who Shone Forth in the Land of Russia, the Pine Bush Estate.

The Holy Synod, at its session on February 18, 1981, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the forthcoming enthronization of the Primate of the Orthodox Church of Jerusalem.

RESOLVED: that the following delegation of the Moscow Patriarchate be sent to attend the enthronization of the Primate of the Orthodox Church of Jerusalem:

(1) Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations (head of the delegation);

(2) Archimandrite Nikolai Shkrumko, Head of the Russian Orthodox Mission in Jerusalem;

(3) Protodeacon Vladimir Nazarkin, referent at the Department of External Church Relations;

(4) G. N. Skobei, staff member of the Department of External Church Relations.

The Holy Synod, at its session on March 23, 1981, chaired by the PATRIARCH,

CONSIDERED: the composition of the preparatory commission for the celebration of the 1000th anniversary of the Baptism of Russia.

RESOLVED: that Metropolitan Antony of Leningrad and Novgorod, a member of the commission, be appointed vice-chairman of the commission.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Chairman of the Continuation Committee of the Christian Peace Conference, on his visit, as a member of the CPC delegation, to some countries of Central and West Africa.

RESOLVED: (1) that satisfaction be expressed with the participation of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, as a member

of the Christian Peace Conference delegation headed by its president, Bishop Dr. Karol Toth, in the journey to Zambia, Zimbabwe, Angola and Ghana in order to strengthen Christian peacemaking activities on the African continent;

(2) that satisfaction be expressed with the numerous meetings which took place during the visit of the CPC delegation to the above-mentioned countries with the leadership of the local Churches and ecumenical organizations and with eminent statesmen, as well as with the reception of the delegation by the head of state: Dr. Kenneth D. Kaunda, President of the Republic of Zambia, and Rev. Canaan Banana, President of Zimbabwe;

(3) that the leaders of the Christian Council of Zambia, the Christian Council of Zimbabwe, the Christian Council of Angola and the Christian Council of Ghana be thanked for their hospitality to His Eminence Metropolitan Filaret;

(4) that His Eminence Archbishop Kyrillo of Zimbabwe, Exarch of Zambia and Mozambique (Alexandrian Patriarchate), be thanked for his brotherly hospitality to His Eminence Metropolitan Filaret;

(5) that the fraternal meeting of His Eminence Metropolitan Filaret with His Grace Patrick Chakaipa, Archbishop of Salisbury, President of the Catholic Bishops' Conference of Zimbabwe, be noted with satisfaction.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Russian Orthodox Mission in Jerusalem.

RESOLVED: that Hieromonk Pavel Ponomarev of the Trinity-St. Sergiy Lavra be sent to Jerusalem as father confessor of the Gorniy Convent of the Russian Orthodox Mission in Jerusalem.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Church festivities in Greece which were held in Arta, on September 20-21, 1981, and were dedicated to the commemoration of St. Maksim the Greek, and on the participation in them of Archpriest Ioann Orlov, Exarch of the Patriarch of Moscow and All Russia to the Patriarch of Alexandria.

RESOLVED: (1) that satisfaction be expressed with the participation of a represen-

tive of the Russian Orthodox Church in the activities;

(2) that His Beatitude Archbishop Seraphim of Athens and All Hellas; His Eminence Metropolitan Barnabas of Kitros, Chairman of the Synodal Committee on Inter-Orthodox and Inter-Christian Relations; His Eminence Metropolitan Ignatius of Arta, and other leaders of the Orthodox Church of Hellas, be thanked for the attention they accorded the representative of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the pilgrimage to the Holy Land, by a group composed of the faculty members and graduates of the Leningrad Theological Academy headed by its rector, His Grace Archbishop Kirill of Vyborg, at the invitation of the blessed memory Primate of the Holy Church of Jerusalem His Beatitude Patriarch Benediktos I, from December 2 to 12, 1980.

RESOLVED: (1) that satisfaction be expressed with the pilgrimage to the Holy City of Jerusalem and the Holy Land by the group of faculty members and graduates of the Leningrad Theological Academy;

(2) that deep gratitude be expressed to His Beatitude Diodoros I, Patriarch of the Holy City of Jerusalem, for the attention and paternal love, accorded the pilgrims from the Russian Orthodox Church by his predecessor of blessed memory—His Beatitude Patriarch Benediktos I and by the members of the Brotherhood of the Holy Sepulchre.

CONSIDERED: the result of the work performed by the inter-Orthodox theological commission for the preparation of the pan-Orthodox theological dialogue with the Lutherans, and the letter from His Holiness Dimitrios I, Patriarch of Constantinople, to His Holiness Patriarch Pimen of Moscow and All Russia, dated December 22, 1980, regarding the forthcoming pan-Orthodox-Lutheran theological dialogue.

RESOLVED: (1) that the beginning of the pan-Orthodox-Lutheran theological dialogue be welcomed;

(2) that His Holiness Dimitrios I, Patriarch of Constantinople, be informed about the position of the Moscow Patriarchate on a number of questions connected with the preparation and carrying out of the pan-Orthodox-Lutheran dialogue;

(3) that the following representatives of the Moscow Patriarchate be appointed to the Inter-Orthodox commission for the Orthodox-

Lutheran theological dialogue: His Grace Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, and Aleksei Ilyich Osipov, professor at the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of Sergei Rasskazovsky, a student of the Leningrad Theological Academy, in the World Forum of Youth and Students for Peace, Detente and Disarmament, which was held in Helsinki, Finland, from January 19 to 23, 1981.

RESOLVED: that satisfaction be expressed with the participation of the representative of the Moscow Patriarchate in the peace forum which is called to unite the efforts of the youth in the struggle for peace, detente and disarmament.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to Norway, at the invitation of the Norway-USSR Friendship Society, by the delegation of the Moscow Patriarchate headed by His Grace Archbishop Khrizostom of Kursk and Belgorod from January 27 to February 3, 1981.

RESOLVED: (1) that satisfaction be expressed with the visit of the Moscow Patriarchate delegation to Norway and with the meetings it had with the representatives of the Church of Norway; these representatives be thanked for their fraternal attention;

(2) that hope be expressed that this visit will serve to promote the development of fraternal relations between the Moscow Patriarchate and the Church of Norway and the strengthening of friendship between the peoples of the Soviet Union and Norway;

(3) that gratitude be expressed to the leaders and staff members of the Central Board of the Norway-USSR Society and to the branch of the society in Trondheim for the friendly attention and warm hospitality shown the delegation of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, in the meeting of the Preparatory Committee for the 6th Assembly of the World Council of Churches which was held in the WCC centre in Geneva on February 6-8, 1981.

RESOLVED: (1) that satisfaction be expressed with the participation of the representative of the Russian Orthodox Church in the work of the Preparatory Committee for the next assembly of the World Council of Churches;

(2) that hope be expressed that the preparation for the 6th WCC Assembly be successful so that the forthcoming ecumenical forum may be held in the best traditions of the World Council of Churches, in the spirit of genuine fellowship of the member-Churches of the World Council.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, in the regular session of the Executive Committee of the World Council of Churches which was held in the WCC centre in Geneva from February 9 to 13, 1981.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the journey of the delegation of the Moscow Patriarchate headed by him to the Holy City of Jerusalem to attend the enthronization of the Primate of the Jerusalem Church, His Beatitude Diodoros I, Patriarch of the Holy City of Jerusalem and All Palestine, which took place on Sunday, March 1, 1981.

RESOLVED: (1) that satisfaction be expressed with the participation of the representatives of the Moscow Patriarchate in the enthronization of the Primate of the Jerusalem Church, His Beatitude Patriarch Diodoros I.

(2) that His Beatitude Patriarch Diodoros I be cordially thanked for the attention and hospitality accorded the representatives of the Moscow Patriarchate;

(3) that an invitation be sent to His Beatitude Patriarch Diodoros I to come to the Moscow Patriarchate on an official and fraternal visit at a time suitable for him.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on his stay in Athens on March 2-4, 1981, on the way to Moscow from Jerusalem, where he attended the enthronization of the Primate of the Jerusalem Church, His Beatitude Patriarch Diodoros I, and on his meetings with ecclesiastical leaders and statesmen.

RESOLVED: that the report be acknowledged with satisfaction.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Podvorye of the Russian Orthodox Church in Belgrad, Yugoslavia.

RESOLVED: that the following delegation of the Moscow Patriarchate be sent to the Podvorye of the Russian Orthodox Church in Belgrad for a visit and participation in the celebration of the 25th anniversary of the ordination of Archpriest Vasilii Tarasiev, Dean of the Podvorye, from May 4 to 17, 1981.

(1) Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations (head of the delegation);

(2) Archpriest Georgiy Goncharov, staff member of the Department of External Church Relations;

(3) Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations;

(4) P. A. Kutev, Chief of the Information and Translation Bureau of the Department of External Church Relations.

CONSIDERED: the invitation from His Holiness Dimitrios I, Patriarch of Constantinople, to send a representative of the Moscow Patriarchate to the festivities dedicated to the 1600th anniversary of the Second Ecumenical Council; the festivities will be sponsored by the Constantinople Patriarchate and be held in Istanbul from June 5 to 7, 1981.

RESOLVED: (1) that gratitude be expressed to His Holiness Dimitrios I, Patriarch of Constantinople, for the invitation to send a representative of the Moscow Patriarchate to participate in the celebration of the 1600th anniversary of the Second Ecumenical Council;

(2) that His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, be appointed the representative of the Moscow Patriarchate to attend the festivities.

CONSIDERED: the bishops to be summoned to the summer session (1981) of the Holy Synod.

RESOLVED: that the following be summoned for the summer session of the Holy Synod:

(1) Metropolitan Sergiy of Odessa and Kherson;

- 2) Bishop Khrisanf of Kirov and Slobodskoi;
- 3) Bishop Serafim of Penza and Saransk.

PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

ANTONIY, Metropolitan of Leningrad and Novgorod

YUVENALIY, Metropolitan of Krutitsy and Kolomna

PLATON, Archbishop of Sverdlovsk and Kurgan

GERMAN, Bishop of Tula and Belev

DAMASKIN, Bishop of Poltava and Kremenchug

ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

The Holy Synod, at its session on April 14, 1981, chaired by the **PATRIARCH**,

HEARD: the report by His Eminence Metropolitan Aleksi of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the work of the Pension Committee in 1980.

RESOLVED: (1) that the work of the Pension Committee be approved;

(2) that gratitude be expressed to His Eminence Metropolitan Aleksi of Tallinn and Estonia for supervising the work of the Pension Committee, and to the chairman, members and secretary of the Pension Committee for their efforts in 1980.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the meeting of the Steering Committee of the European branch of the Association of Christian Communications which took place on November 7-8, 1980, in Strasbourg, France, and on the participation in it of Archbishop Pitirim of Volokolamsk, Head of the Publishing Department.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to Italy made by the delegation of the Moscow Patriarchate led by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, from November 9 to 19, 1980, at the invitation of the Italy-USSR Society.

RESOLVED: (1) that the visit to Italy by representatives of the Moscow Patriarchate be considered useful and that hope be expressed that the meetings which took place between the delegation and religious and public figures will contribute to the further develop-

ment of fraternal relations between the Russian Orthodox and the Roman Catholic Churches and help strengthen friendship and mutual understanding between the Italian and Soviet peoples;

(2) that gratitude be expressed to the leadership of the Italy-USSR Society for the warm hospitality accorded the delegation;

(3) that the brotherly attention accorded the delegation of the Moscow Patriarchate by staff members of the Secretariat for Promoting Christian Unity and other representatives of the Roman Catholic Church be noted with gratitude.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the annual meeting of the Ecumenical Workshop for Information in Europe which took place from November 24 to 27, 1980, in Tutzing, FRG, and on the participation in it of the delegation of the Moscow Patriarchate led by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department.

RESOLVED: (1) that satisfaction be expressed at the results of the meeting of the Ecumenical Workshop for Information in Europe.

(2) that the position taken by the delegation of the Moscow Patriarchate at this meeting be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the journey to the FRG of the delegation of the Moscow Patriarchate led by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, from November 27 to December 1, 1980, at the invitation of the Bavarian branch of the FRG-USSR Society.

RESOLVED: that satisfaction be expressed with the results of the journey to the FRG made by representatives of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Aleksi of Tallinn and Estonia, President of the Conference of European Churches, on the meeting of the CEC/CCEE Joint Committee which took place from January 27 to 29, 1981, in Bayenrode near Königslyutter, FRG.

RESOLVED: that hope be expressed that the second European ecumenical meeting to be arranged by the Conference of European Churches and the Council of European Bishops' Conferences in Europe from November 16 to 20, 1981, in Legumcloster, Denmark, on the theme "Called to One Hope—Ecumenical Fel-

lowship in Prayer, Witness and Service" will make a positive contribution to the development of ecumenical cooperation and to the joint service carried out by Christians in Europe to consolidate peace in the world as did the first meeting of this kind which took place in 1978 in Chantilly, France.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, in the meeting of the Executive Committee of the Ecumenical Workshop for Information in Europe which took place on February 23-25, 1981, in Darmstadt, FRG.

RESOLVED: that satisfaction be expressed with the participation of the representative of the Moscow Patriarchate in the above meeting.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of Archimandrite Avgustin Nikitin, docent at the Leningrad Theological Academy; and Hieromonk Feofan Galinsky, lecturer at Leningrad Theological Academy, in the International Orthodox—Protestant Conference on Witness and Service sponsored by Syndesmos, the Youth Department of the World Council of Churches and the Youth Department of the Middle East Council of Churches, held from February 28 to March 6, 1981, at the Sednai Monastery of the Antiochene Orthodox Church near Damascus, Syria, and in the meeting of the Executive Committee of Syndesmos which took place on March 7, 1981, in Damascus.

RESOLVED: that satisfaction be expressed at the participation of the representatives of the Moscow Patriarchate in the above meetings.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Second Meeting of the Advisory Commission of the Conference of European Churches on Islam in Europe which took place from March 18 to 21, 1981, in Zagreb, Yugoslavia. Participating in the meeting was Archimandrite Avgustin Nikitin, docent at the Leningrad Theological Academy.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Chairman of the CPC Committee for Continuation of Work, on the meeting of the Working Committee of the Christian Peace Conference which

took place from March 28 to April 1, 1981 in Kiev, with the main theme "Peace Tasks for the Churches and Christians in the Light of the Present International Situation".

RESOLVED: that deep satisfaction be expressed with the success of the Kiev meeting of the CPC Working Committee which adopted unanimously the following important final documents: Letter to the President of the Presidium of the USSR Supreme Soviet L. I. Brezhnev; Declaration "Peace Tasks for Churches and Christians Resulting from the Contemporary World Situation", Statement on Salvador, Statement on the Danger Threatening South Africa, Letter to the Participants in the Inter-State Meeting in Madrid and Communiqué;

(2) that the unanimous support by the participants in the meeting of the new peace initiatives of the Soviet Union set forth by L. I. Brezhnev in his report to the 26th Congress of the CPSU, which was reflected in the above-mentioned letter of the CPC Working Committee to the head of the Soviet state, be noted with deep satisfaction;

(3) that hope be expressed that the results of the meeting will serve to promote the activity of the Christian peace movement, to increase its contribution to strengthening peace and justice in relations among all nations.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the invitation to representatives of the Moscow Patriarchate to visit Zambia in the current year.

RESOLVED: (1) that the invitation be accepted with gratitude;

(2) that the following delegation of the Moscow Patriarchate be sent to visit Zambia from May 25 to June 8, 1981:

(a) Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe (head of the delegation);

(a) Archpriest Viktor Petlyuchenko, lecturer at the Odessa Theological Seminary;

(c) Protodeacon Anatoliy Shapoval of the Odessa Diocese;

(d) Deacon Leonid Bozhko of the Minsk Diocese;

(e) N. S. Bobrova.

HEARD: the petition addressed to His Holiness the Patriarch and the Holy Synod by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, to release him from the post of the Head of the Department of External Church Relations due to ill health

Your Holiness, as you are well aware, all my ecclesiastical service since 1960 has been continuously carried out in the field of the external activity of our Holy Church: from 1964 as Deputy Head of the Department of External Church Relations and from 1972 as its head. From childhood I have not enjoyed good health, but twenty years of hard work, the second half of which was carried out literally before your eyes, have brought me to such a state that I feel I am no longer capable physically to carry the heavy load of work required of me as Head of the DECR.

While expressing my full readiness to continue participating in so far as my strength allows and with your primatial blessing in the external activities of our Holy Church, I respectfully beg Your Holiness and the Holy Synod to release me from the post of the Head of the Department of External Church Relations. Believed of the tension of excessive work connected with this post, I sincerely hope to restore my health, which will enable me to be helpful both in the external Church activities and as Your Holiness's assistant in my capacity as Metropolitan of Krutitsy and Kolomna. Taking into consideration the fact that there are intensive plans for the external activities of our Church immediately after Easter, I respectfully beg Your Holiness to grant my petition before Holy Week.

I take the liberty of naming the hierarchs who I believe would be well suited to be the head of the department:

(1) Metropolitan Filaret of Minsk and Byelorussia, Exarch to Western Europe;

(2) Metropolitan Sergiy of Odessa and Kherson;

(3) Archbishop Vladimir of Dmitrov;

(4) Archbishop Kirill of Vyborg.

Unworthy obedientary of Your Holiness and the Holy Synod,

YUVENALIY, Metropolitan of Krutitsy and Kolomna, Head of the Department of External Church Relations

April 9, 1981

RESOLVED: (1) that the petition of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna to be released from the post of Head of the Department of External Church Relations of the Moscow Patriarchate be granted;

(2) that warm gratitude be expressed to His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna for his fruitful and zealous work for many years in the field of external Church activity;

(3) that His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, be appointed Head of the Department of External Church Relations of the Moscow Patriarchate and permanent member of the Holy Synod;

(4) that His Grace Archbishop Platon of Sverdlovsk and Kurgan be appointed Deputy Head of the Department of External Church Relations of the Moscow Patriarchate to fill an existing vacancy;

— that the respective ukases on the above be sent out.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

- * + FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine
- + ANTONIY, Metropolitan of Leningrad and Novgorod
- + YUVENALIY, Metropolitan of Krutitsy and Kolomna
- + SERGIY, Metropolitan of Odessa and Kherson
- + KHRISANF, Bishop of Kirov and Slobodskoi
- + SERAFIM, Bishop of Penza and Saransk
- + ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

LETTERS EXCHANGED

We give below the letters exchanged by His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness Pope John Paul II in connection with the appearance in the Western press of synodal materials of the Ukrainian Catholic bishops (Rome, November-December 1980), concerning the Lvov Church Council of 1946.

* * *

To His Holiness Pope JOHN PAUL II,
Bishop of Rome

Your Holiness, beloved brother in the Lord,

On his return from the Holy City of Jerusalem via Rome, His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, conveyed to me your letter dated December 16, 1980 (in answer to mine of May 21, 1980), with the enclosed documents concerning Christian peacemaking for which I sincerely thank Your Holiness. I shall answer in due time after thoroughly studying the materials [the answer was sent in March 1981]. I am firmly convinced that the Roman Catholic and Russian Orthodox Churches

may separately and jointly do a great deal to consolidate peace in the relationship of nations and states.

Your Holiness, we have heard of the recent Synod of the Ukrainian Catholic bishops held in the Vatican City with your blessing. Furthermore, His Eminence Metropolitan Yuvenaliy informed me in detail of his audience with Your Holiness, and his discussions with eminent representatives of your Church.

With deep anxiety and sorrow I have to say that the synodal declaration may erase, in the fullest sense of the word, all the great achievements in the field of fraternal rapprochement of our Churches, the result of our mutual and intense efforts since the Second Vatican Council. It creates a dangerous tension in the relationship between the Roman Catholic and the Russian Orthodox Churches which may be termed as tragic, because of the destructive results it may bring to the relationship between our two fraternal Churches.

The content and spirit of the declaration is alien to the spirit of ecumenical brotherhood prevailing between us, moreover, they attempt to revise and destroy the present order in the Russian Orthodox Church. I do not want to touch upon separate clauses in the declaration and analyze them here, because it may only recall the tragic character of the relationship between our two Churches in the past, a relationship which was a heavy burden for both sides.

I am writing to Your Holiness in the hope of finding a way out of the dangerous situation that has arisen in our bilateral relations. His Eminence Metropolitan Yuvenaliy has informed me that His Eminence Wladyslaw Cardinal Rubin and members of your Secretariat for Promoting Christian Unity have assured him that before Your Holiness has expressed your opinion on the above-mentioned declaration and its confirmation by you, the document is invalid juridically and canonically for the Roman Catholic Church. This circumstance fills me with deep faith that Your Holiness, in the face of the dangerous situation that has arisen at this responsible time when the Or-

thodox-Catholic dialogue has begun successfully, will find within yourself the strength and manifest wisdom to prevent the return of the relationship between our Churches to that state in which it existed before the pontificate of Pope John XXIII, a blessed memory.

Your Holiness, I also consider it my duty to inform you that as a result of this synodal declaration deep tension is rising in the heart of the Russian Orthodox Church in relation to the Church whose Primate you happen to be. I insist and beg earnestly immediate action on your part not only to prevent the enforcement of the declaration, but to declare to the Churches that Your Holiness does not bless or encourage the path of relationship chosen by the Ukrainian Catholic bishops between the Churches today. I am convinced that only such action on your part will heal the tense situation that has been created.

I want Your Holiness's speedy reply so that we may continue again on our patient and fraternal path, filled with love, to genuine unity in Christ.

With devoted love for you in the Lord,

+ **PIMEN, Patriarch of Moscow and All Russia**

December 22, 1980,
Moscow

**To His Holiness PIMEN,
Patriarch of Moscow and All Russia**

I thank you for your letter of December 22, 1980, in which you informed me, in a fraternal and Christian spirit of frankness, of the anxiety and sorrow caused in the Holy Synod of the Moscow Patriarchate by the published declaration signed by the Ukrainian Catholic bishops after their session in Rome at the end of last November.

I want to assure Your Holiness that I have given your letter my deepest attention because of the importance attached to the development of further fraternal relations between our Churches. I hurry therefore to answer in the same fraternal and Christian spirit of frankness, for only such a spirit may dispel, I believe, the misunderstandings.

During the visit to Rome of Metro

Metropolitan Yuvenaliy of Krutitsy and Kolomna, for which I thank Your Holiness, I had the opportunity to discuss this question with him. The metropolitan also met Cardinal Wladyslaw Rubin who took part in the session of the Ukrainian Catholic bishops, who met in Rome to advance candidates to vacant episcopal seats and to discuss various aspects of their ministry among their faithful scattered throughout many countries. The names of the candidates as well as all the decisions of the synod should have been presented to me for approval.

However, without any advance consultation someone informed the press of the projects discussed at the synod. The Holy See, while firmly upholding its position, which it always held, in regard to the rights of the Ukrainian Catholics, regrets the publication before I had studied the documents myself. The Holy See has informed all the nunciates in various countries where there are Ukrainian Catholics of the fact that the texts had not been approved and therefore they had no official status. Furthermore, the Holy See de-

manded that the documents were not to be published or spread in any way. It has not been mentioned by any organ of the Holy See.

I hope these assurances will dispel Your Holiness's anxiety. The past must not threaten what the Lord has accomplished in our Churches since the Second Vatican Council. On the Sunday of Prayer for Unity and on the following day after Mass in the Sistine Chapel with all the members of the Roman Curia, my assistants in my daily work, we said prayers on the fulfilment of the Lord's will: *That they all may be one*. I would like to tell you once again of my inflexible will to continue under the guidance of the Holy Spirit, along the path marked out by the Second Vatican Council, the spirit and goal of which have inspired me constantly from the very beginning of my pontificate.

Assuring you, Your Holiness, of my sincerest and brotherly love in Christ, our One Lord,

✠ JOHN PAUL II

January 24, 1981,
Vatican City

The Primate of the Georgian Orthodox Church Stays in Moscow

From February 5 to 8 and from 18 to 19, 1981, His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia and Archbishop of Mtskheta and Tbilisi, accompanied by Archbishop Nikolai of Sukhumi and Abkhazia, stayed in Moscow on his way to and from Geneva where he attended the meeting of the WCC Executive Committee.

On February 6, His Holiness and Beatitude Catholicos-Patriarch Iliya II, accompanied by Archbishop Nikolai, paid a visit to His Holiness Patriarch Pimen of Moscow and All Russia.

Present at the meeting between the Primates of the two Churches were Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and Bishop Iov of Zaraisk, Deputy Head of the DECR.

After conversing in a spirit of brotherhood and mutual understanding, His Holiness Patriarch Pimen invited His Holiness and Beatitude Catholicos-Patriarch to dinner given in his honour.

On February 7, Metropolitan Yuvenaliy gave a dinner in honour of His Holiness and Beatitude Catholicos-Patriarch Iliya II in his chambers at the Novodevichy Convent.

On the same day His Holiness and Beatitude Catholicos-Patriarch Iliya II and his party visited the Patriarchal Cathedral of the Epiphany and took part in All-Night Vigil.

On February 19, the Primate of the Georgian Orthodox Church left Moscow for Tbilisi. At the airport he was seen off by Metropolitan Yuvenaliy and B. S. Kudinkin, staff member of the Department of External Church Relations.

His Holiness Patriarch MAKSIM of Bulgaria in Moscow

From February 16 to 20, 1981, His Holiness Patriarch Maksim of Bulgaria was on a visit to the Russian Orthodox Church in Moscow. He was accompanied by Metropolitan Pankratiy of Stara Zagora and Protodeacon Vasiliy Velyanov. At Sheremetievo Airport the Primate of the Local Sister Church was met by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Bishop Iov of Zaisk, Deputy Head of the DECR; Bishop Ilian of Solnechnogorsk; Archimandrite Niphon Saikali, Dean of the Antiochene Metochion in Moscow; Archimandrite Nikita, Dean of the Podvorye of the Moscow Patriarchate in Sofia; Archimandrite Naum Shotlev, Dean of the Bulgarian Metochion in Moscow. Among those who came to meet the Patriarch was also V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, as well as staff members of the Bulgarian Embassy in Moscow.

On February 17, a meeting between the two Primates of the Local Orthodox Churches took place in the Patriarchate.

Present at the meeting were those who accompanied His Holiness Patriarch Maksim as well as Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy, Bishop Iov; Protopresbyter Matfei Stadnyuk, Secretary to His Holiness Patriarch Pimen; Archimandrite Nikita and Archimandrite Naum. After a brotherly discussion, His Holiness Patriarch Pimen invited His Holiness Patriarch Maksim to dinner given in his honour.

In the evening, the Ambassador of the People's Republic of Bulgaria in the USSR, His Excellency Dimitr Zhulev, gave a reception on the occasion

of the visit of His Holiness Patriarch Maksim of Bulgaria to Moscow. Among those invited were His Holiness Patriarch Pimen, Metropolitan Yuvenaliy, Bishop Iov and Protopresbyter Matfei Stadnyuk.

On February 19, Metropolitan Yuvenaliy gave a dinner in honour of His Holiness Patriarch Maksim of Bulgaria at his residence in the Novodevichy Convent.

Present at the dinner was Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations.

The Council for Religious Affairs of the USSR Council of Ministers was represented at the dinner by V. V. Fitsev, vice-chairman of the council.

On February 20, His Holiness Patriarch Pimen gave a reception. Among those present were: Metropolitan Yuvenaliy, Archbishop Pitirim, Bishop Iov, Bishop Ilian, Archimandrite Niphon, Archimandrite Naum, representative of the Moscow clergy and staff members of the departments of the Moscow Patriarchate. Among those invited were the Ambassador of the People's Republic of Bulgaria in the USSR, H. E. Dimitr Zhulev, and a number of senior staff members of the Bulgarian Embassy in Moscow. Present at the reception were also V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and V. V. Fitsev, vice-chairman of the council.

On the same day, His Holiness Patriarch Maksim left for his homeland. At Sheremetievo Airport the Primate of the Bulgarian Church was seen off by His Holiness Patriarch Pimen, Archbishop Pitirim, Bishop Iov and Archimandrite Naum.

Among those who came to see the Patriarch off was also V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

On the 35th Anniversary of the Department of External Church Relations

On March 6, 1981, His Holiness Patriarch Pimen of Moscow and All Russia gave a grand reception on the occasion of the 35th anniversary of

the Department of External Church Relations of the Moscow Patriarchate.

Present at the reception were: Metropolitan Yuvenaliy of Krutitsy and

Polonna, Head of the Department of External Church Relations; Archbishop Khristostom of Kursk and Belgorod and Bishop Iov of Zaisk, deputy heads of the department, and staff members of the Department of External Church Relations. Among those invited were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Protopresbyter Matfei Stadnyuk, acting Chairman of the Economic Management, and staff members of the synodal departments. Present at the reception were also Archbishop Makariy of Leningrad, who represented the Kiev Branch of the DECR; Archpriest Prof. Vasiliy Stoikov, Archpriest Prof. Nikolai Gundyayev and Archpriest Viktor Golubev—representatives of the Leningrad Branch of the DECR; the Rector of the Moscow Theological Academy and Seminary Archbishop Vladimir of Novosibirsk together with representatives of the faculty; the Father Superior of the Holy Trinity-St. Sergiy Lavra Archimandrite Ieronim together with representatives of the Lavra's brethren; Archimandrite Niphon, Representative of the Patriarch of Antioch and All the East and Dean of the Antiochene Metochion in Moscow; Archimandrite Naum Shotlev, Dean of the Bulgarian Metochion in Moscow; representatives of the All-Union Council of the Evangelical Christians-Baptists as well as representatives of the Muslim and Buddhist communities.

Among those invited were also representatives of a number of public organizations (Soviet Peace Committee, Soviet Peace Fund, Soviet Committee for European Security and Cooperation, Soviet Afro-Asian Solidarity Committee, Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, Society for Cultural Relations with Compatriots Abroad).

The Council for Religious Affairs of the USSR Council of Ministers was represented at the reception by the chairman of the council V. A. Kuroedov and his deputies—M. M. Rakhmankulov, P. V. Makartsev and V. V. Fitsev. Present at the reception was also the representative of the council in the Moscow Region, A. A. Trushin.

During the reception His Holiness Patriarch Pimen delivered a speech in which he reviewed the external activity carried out by the Russian Ortho-

dox Church for the last 35 years and emphasized the importance of this activity.

In the acknowledgement of the fruitful and useful work carried out by the Department of External Church Relations, His Holiness Patriarch Pimen awarded it the Order of St. Sergiy of Radonezh, 1st Class, which he presented at the reception to the head of the department, Metropolitan Yuvenaliy.

The second speaker at the reception was the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. A. Kuroedov, who highly appreciated the external activity carried out by the Moscow Patriarchate through the Department of External Church Relations and especially the peacemaking and patriotic service carried out by the Russian Orthodox Church.

Speeches were also delivered by: Executive Secretary of the Soviet Peace Committee M. I. Kotov, on behalf of Soviet public organizations; General Secretary of the All-Union Council of the Evangelical Christians-Baptists A. M. Bychkov; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

The speech at the conclusion of the reception was delivered by the Head of the DECR Metropolitan Yuvenaliy.

On the occasion of the anniversary of the Department of External Church Relations, its head, Metropolitan Yuvenaliy, received messages of congratulations from His Beatitude Theodosius, Metropolitan of All America and Canada, Primate of the Autocephalous Orthodox Church in America; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Head of the Kiev Branch of the DECR; Metropolitan Antony of Leningrad and Novgorod, Head of the Leningrad Branch of the DECR; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA; Archpriest John Meyendorff, Head of the Department of External Relations of the Orthodox Church in America, and others.

Speech by His Holiness Patriarch PIMEN of Moscow and All Russia

Your Eminence Metropolitan Yuvnaliy,

Highly Esteemed Vladimir Alekseyevich, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Venerable archpastors and pastors, Honoured guests at this festal table,

We have gathered here today to mark the 35th anniversary of the Department of External Church Relations of the Holy Synod of the Russian Orthodox Church.

Great and diverse are the activities of our Church and much of them include what is traditionally termed as the external life of the Church, her external contacts.

As a member of the family of Local Orthodox Sister Churches, the Russian Orthodox Church is called to guard Orthodox unity, to strengthen the principle of sobornost in the life of the Orthodox Plenitude, and to promote bilateral and pan-Orthodox cooperation among the Local Sister Churches.

In the light of Christ our Saviour's behest regarding the unity of faith of all His followers (Jn. 10. 16), the Russian Orthodox Church is called to develop in every way fraternal relations with non-Orthodox Churches and religious associations and participate actively in ecumenical work.

Accepting our Lord's commandment on peacemaking (Mt. 5. 9), as an organic part of our Church life, the Russian Orthodox Church is dedicating all her efforts to secure peace and justice, brotherhood and cooperation among all nations.

Our Church has gained extensive and beneficial experience in fraternal cooperation with other Churches and religious associations, as well as with non-Christian religions in our country. This friendly relationship is of very great importance in our joint patriotic labour with our co-citizens for the good of

our great Motherland, for our common service to the cause of peace.

Soon after the victorious end for our country of the Great Patriotic War, the world peace movement began, in promoting which our Church also took part. At that time public organizations appeared in the Soviet Union, whose aim was to increase the contribution of the Soviet people to the cause of strengthening peace in Europe and throughout the world, of developing friendly relations and peaceful coexistence between the USSR and all the other countries: such organizations as the Soviet Peace Committee, Soviet Committee for Security and Cooperation in Europe, Soviet Afro-Asian Solidarity Committee, the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries, and the Soviet Society for Cultural Relations with Compatriots Abroad. From the very beginning distinguished representatives of the Russian Orthodox Church have taken an active part in the work of these public organizations, to help implement their programmes. They are still working hard to increase their contribution to the beneficial cause.

All this variegated and effective activity of the Russian Orthodox Church is being carried out directly through our Department of External Church Relations. I want to add also that friendly relations have been developing over the past several decades with non-Christian religions primarily in promoting peace among nations.

Of great importance, too, are the literally daily contacts being maintained by the Russian Orthodox Mother Church with her numerous institutions abroad also through this department.

The very fruitful work of the DECR so beneficial to our Holy Church, has been testified to by the decision of the 1971 Local Council of the Russian Orthodox Church which assessed highly and unanimously approved the above-mentioned aspects of the Moscow Patriarchate's external activities.

Delivered at the reception given on the occasion of the 35th anniversary of the Department of External Church Relations of the Moscow Patriarchate.

Five years ago, at the solemn meeting held on the occasion of the 30th anniversary of the Department of External Church Relations I spoke of the important role played by this department in the fulfilment by the Russian Orthodox Church of her great and salient mission. Today, I shall speak in brief of the basic activities of the department on this path of our Church in the last thirty-five years. I consider it important to draw attention to the constant preservation by our department throughout the 35 years of strict adherence to the Church's position in the implementation of all its tasks.

The initial period of the activity of the DECR, headed then by His Eminence Metropolitan Nikolai of Krutitsy and Kolomna, was devoted to seeking organizational forms and methods of work; to restoring and consolidating canonical contacts with the Russian Orthodox Church's institutions abroad; to developing sisterly relations with local Orthodox Churches; to establishing mutual contacts with non-Orthodox Churches; to taking the first steps in the ecumenical field and active service to the cause of peace.

Outstanding events in this period were the Conference of the Heads and Representatives of the Autocephalous Orthodox Churches, held in Moscow in July 1948, and the Conference of All the Churches and Religious Associations in the USSR, on the question of securing peace, held in the Trinity-St. Sergiy Lavra in May 1952.

The DECR grew particularly in scope and extent in the 1960s when it was headed by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, of blessed memory; he was a man of lofty mind and an exceptionally creative power. In those years, the representatives of the Moscow Patriarchate actively participated in the four pan-Orthodox conferences which laid a firm foundation for the preparation of the Holy and Great Council of the Eastern Orthodox Church, and adopted a resolution to begin pan-Orthodox theological dialogues with several non-Orthodox confessions.

To this period also belongs the successful work of our so-called Rhodes Commission which prepared under the

direction of Metropolitan Nikodim, the thesis on the position of our Church in the numerous inter-Orthodox questions which had accumulated since the Seventh Ecumenical Council, that is, in 1,200 years. An important event in our Church's life in that period was the admission of the Russian Orthodox Church to the membership of the World Council of Churches in 1961 which added greater scope and a new quality to our ecumenical activity. In the 1960s, favourable relations began to be established with the Roman Catholic Church. At that time, too, the Russian Orthodox Church's cooperation widened within the Conference of European Churches of which she is a charter member.

With our participation the Christian Peace Conference was founded in those years; it became the forum and voice of the Churches and Christians of many countries who had united to work together to consolidate peace and justice throughout the world. Among other important events of the period was the Conference of the Representatives of All Religions in the USSR "For Cooperation and Peace Among Nations" held in the Trinity-St. Sergiy Lavra in July 1969.

Today, on this festal occasion, I mark with deep satisfaction that the greatly beneficial and lofty mission on behalf of our Holy Church has been successfully carried on by the DECR since 1972 under the guidance of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, encompassing the whole range of activities I have described above.

One of the basic tasks of the DECR is to realize the participation of the Russian Orthodox Church in the preparation, together with other Local Orthodox Churches, of the Holy and Great Council of the Eastern Orthodox Church, the development of a theological dialogue on a pan-Orthodox level with several major non-Orthodox confessions.

At the same time, the DECR is successfully continuing, and this gives us deep joy, bilateral theological conversations with the representatives of the Roman Catholic Church, the Evangelical Church in Germany (FRG), the Federation of the Evangelical Churches in

the GDR, and the Evangelical Lutheran Church of Finland; the importance of the conversations cannot be overestimated for the success of the efforts to achieve doctrinal unity of all Christians and to intensify Christian contribution to the cause of establishing peace and justice on earth.

Continuing its efforts to increase our involvement in the various aspects of the WCC work, the DECR is at present working hard to prepare for the 6th Assembly of the WCC, which is to take place in Vancouver, Canada, in July-August of 1983, on the main theme: "Jesus Christ—the Life of the World". At the same time, the DECR is devoting due attention to the participation of our Church in the work of the Conference of European Churches, an organization which possesses great potentialities for promoting the ecumenical activity of the European Churches and increasing their contribution to building confidence and promoting détente on our continent.

I note with deep satisfaction the unremitting efforts of the DECR in the sphere of the Russian Orthodox Church's peacemaking, which is gaining ever greater significance in the increasingly complicated international situation of today. A specific feature of our day is the continuing arms race, which is primarily being stimulated by the USA, the most dangerous manifestations of which include the freezing of SALT-2, the decision to deploy in several West European countries new advanced American medium-range missiles directed at our country, and the renewed threat of neutron weapons being introduced in Western Europe.

In September 1980, we solemnly marked the 600th anniversary of the victorious Kulikovo Battle. In a special message on the occasion, the Holy Synod noted that our Russian Orthodox Church never viewed impartially the historical fate of our people, on the contrary, she always urged and inspired her faithful sons and daughters to continue and increase their patriotic and peacemaking efforts.

We appreciate the constant, extensive and all-round participation of the DECR in the greatly useful work of the Christian Peace Conference. We

welcome all that has been accomplished and is being realized by the DECR to develop the wholesome cooperation with the Roman Catholic peace movement: Pax Christi International.

We value highly our fraternal contacts with the National Council of the Churches of Christ in the USA, fully aware of the overall importance of this relationship for the development of friendship and mutual understanding between the Christians of both countries in order to improve relations between the USA and the USSR. And here, too, the DECR does not cease its creative efforts. We must note duly the weighty participation of this department in the implementation of a genuinely outstanding event, a historic event, in the peace movement of the followers of different religions—the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, which took place in Moscow in June 1977, in the preparation and holding of which the head of the DECR, Metropolitan Yuvenaliy, had taken a weighty part.

Worthy participants in our notable festivity,

The vast programme of the external activities of the Russian Orthodox Church, which is reviewed and approved annually by our Holy Synod as I have already mentioned, is invariably carried out successfully through the DECR which has two branches now—one in Leningrad and the other in Kiev.

The Holy Synod has expressed its thanks and approval, on more than one occasion, to the DECR for its consistent and valuable work to increase our Church's contribution to drawing nearer the doctrinal unity of all Christendom and to uniting and multiplying the efforts of Churches and Christians for the triumph of peace and justice on earth. I shall mention here only the special decision of the jubilee session of the Holy Synod held on May 7, 1976 devoted to the 30th anniversary of the DECR. Today, in summing up this activity, we remember with deep gratitude those who selflessly laboured in the past years to contribute to its success and who are no longer in our midst. With deep gratitude I recall the first

Head of the DECR, a prominent figure of our Church, Metropolitan Nikolai, and his successor, that eminent hierarch, Metropolitan Nikodim, and together with them many dedicated workers of the Church. May the Lord give rest to their souls in the mansions of the righteous!

On this significant day, expressing my own feelings and that of the members of the Holy Synod, I wholeheartedly thank His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna who is directing successfully the Department of External Church Relations, and all its worthy members who are growing abundant fruit in the field of the external service of the Church.

I should duly note here the most useful cooperation of the DECR and the Holy Synod Commission on Christian Unity, which is headed by His Eminence Metropolitan Filaret of Kiev and Galich. All of us appreciate greatly their cooperation so valuable for the Church.

Naturally, the success of the DECR's work depends a great deal on the cooperation of other synodal institutions, theological schools and monasteries; on the participation in its activities of archpastors and pastors, monks, professors and teachers of theological academies and seminaries, as well as our ecclesiastical representatives abroad. Diverse are the forms and degrees of their participation in the DECR's undertakings. Through sacrificial and unselfish labour, unsparing of health, they help, in so far as they are able, to realize the extensive and important programme of the Russian Orthodox Church. I express deep gratitude and cordial thanks to all of them.

Our Church in her external activities needs the assistance of the Council for Religious Affairs of the USSR Council of Ministers. I take pleasure in bearing witness here that the council has invariably shown understanding

and has assisted us in all our needs. Allow me to express my heartfelt thanks to the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, highly esteemed Vladimir Alekseyevich Kuroedov, to the representatives of the council here present, and to all its members for their constant and benevolent attention and assistance.

Beloved archpastors and pastors, honoured guests,

An historic event in the life of the Russian Orthodox Church is drawing near — the millennium of Russia's Baptism. I am deeply convinced that in the years preceding this significant date, the workers of the DECR will enhance their success to the glory of the Holy Russian Orthodox Church and for the good of our dear Motherland.

I prayerfully wish you all God's help of grace on this blessed path!

In recognition of the great services by the DECR to the Russian Orthodox Church in the thirty-five years of its existence and the many years of beneficial work of its diligent staff, I consider it meet to award the DECR the Order of St. Sergiy of Radonezh, 1st Class.

It gives me great pleasure to present the order to my dear brother, Metropolitan Yuvenaliy, Head of the DECR.

I cordially congratulate all of you, staff members of the DECR, on this high award and on the 35th anniversary of your department.

I raise this glass to the health and further success in his labour of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and to all his associates; to the further blessed success of the external activities of our Russian Orthodox Church; to her patriotic service and peacemaking, and to all of you here present for the celebration!

The 70th Birthday of Archbishop Dr. JANIS MATULIS

To Archbishop Dr. JANIS MATULIS

Riga

We warmly congratulate you, beloved brother in Christ, on your 70th birthday and prayerfully wish you the all-powerful assistance of God in the fulfilment of your ecclesiastical service and in your work in the field of inter-Christian cooperation. In acknowledgement of your indefatigable activity to strengthen fraternal contacts between the Evangelical Lutheran Church of Latvia and the Russian Orthodox Church we deemed it meet to award you the Order of St. Vladimir Equal to the Apostles on the occasion of your 70th birthday.

With heartfelt love in the Lord and brotherly greetings,

February 19, 1981,
Moscow

+ PIMEN, Patriarch of Moscow and All Russia

To Archbishop Dr. JANIS MATULIS

Riga

Please accept, beloved brother in the Lord, heartfelt congratulations on your 70th birthday. I prayerfully wish you to continue in good health and with God's help your ecclesiastical service for the benefit of the divinely behested Christian unity and peace on earth. I take this opportunity to congratulate you from the bottom of my heart on the high patriarchal award—the Order of St. Vladimir Equal to the Apostles—and wish you great success in your activity.

With love in Christ,

+ Metropolitan YUVENALIY

February 19, 1981,
Moscow

To Patriarch Pimen of Moscow and All Russia

Moscow

Deeply moved by your attention on the occasion of my 70th birthday. My sincere gratitude for the high honour and award granted me. I assure you that I shall continue to serve, with the help of God, those lofty behests left to us by our Lord and Saviour for the good of love and peace.

With love in the Lord,

Dr. JANIS MATULIS, Archbishop of the Evangelical Lutheran Church of Latvia

February 23, 1981,
Riga

To His Eminence YUVENALIY, Metropolitan of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate

Moscow

Your Eminence, my most heartfelt gratitude for your kind greetings and good wishes on the occasion of my 70th birthday and conferment upon me of the patriarchal award. I have the honour to invite you to participate in the ecumenical divine service to be held on May 24, 1981, at 2 p.m. in the Cathedral Church of St. John of the Evangelical Lutheran Church of Latvia in Riga, on which occasion my birthday will be marked as well as the anniversary of my consecration.

With love in the Lord sincerely yours,

Dr. JANIS MATULIS, Archbishop of the Evangelical Lutheran Church of Latvia

February 23, 1981,
Riga

A Delegation of the Moscow Patriarchate in Jerusalem and Athens

From February 25 to March 2, 1981, a delegation of the Moscow Patriarchate headed by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, was in Jerusalem for the enthronization of His Beatitude Patriarch Diodoros I of the Holy City of Jerusalem and All Palestine. The delegation included Archimandrite Nikolai Shkrumko, Head of the Russian Orthodox Mission in Jerusalem; Protodeacon Vladimir Nazarkin, and G. N. Skobei, staff members of the Department of External Church Relations. During their stay in the Holy Land, the members of the Russian Orthodox delegation celebrated Divine Liturgy before the Life-Giving Sepulchre of the Lord, venerated the shrines of Jerusalem, visited the Russian lots in Tiberias, Haifa and Naffa and held a divine service at the Russian Gorneye Convent.

On March 1, the delegates participated in the Divine Liturgy in the Church of the Resurrection during which the enthronization of the new Primate of the Jerusalem Church took place. His Beatitude Patriarch Diodoros I was assisted by members of the Holy Synod of the Church of Jerusalem and heads of the delegations from the Orthodox Sister Churches including Metropolitan Meliton of Chalcedon (Patriarchate of Constantinople), Metropolitan Nestor of Oltenia (Romanian Orthodox Church), Metropolitan Chrysostomos of Paphos (Church of Cyprus), Metropolitan Barnabas of Kitros (Church of Hellas).

Present in the church were representatives of the Greek Government headed by Mr. Vuduris, Deputy Minister of Foreign Affairs.

On the same day, the delegation of the Moscow Patriarchate was present at the dinner given by His Beatitude Patriarch Diodoros I at the Notre Dame Hotel, and at the reception given by the Primate of the Church of Jerusalem at his residence in Little Galilee.

During its stay in the Holy City of Jerusalem, the delegation of the Russian Orthodox Church paid a visit to

His Beatitude Patriarch Diodoros I of Jerusalem. At the Israeli Ministry of Religious Affairs the delegation was received by the general director, Dr. E. Schreiber, and the Director of the Christian Department, Mr. Rossing.

Metropolitan Yuvenaliy met Metropolitan Meliton of Chalcedon, Metropolitan Barnabas of Kitros, and Father Pierre Duprey, Assistant Secretary of the Secretariat for Promoting Christian Unity, who visited the Russian Orthodox Mission.

The delegation visited the Romanian Church Representation and was warmly welcomed by its personnel as well as by the head of the delegation of the Romanian Patriarchate to the enthronization of Metropolitan Nestor of Oltenia.

On March 2, the delegation left for Athens where it was hosted by the Ambassador of Cyprus to Greece, Mr. Demos Hajimiltis.

During their stay in Athens, Metropolitan Yuvenaliy and his party were received by His Beatitude Archbishop Seraphim of Athens and All Hellas.

Bishop Chrysostomos of Dodonis gave a reception in honour of the delegation at his place.

Metropolitan Yuvenaliy was received by Dr. F. Rendis, Deputy Minister of Foreign Affairs of Greece, and discussed with him the problems of Athos. Metropolitan Yuvenaliy paid a visit to the Ambassador of the USSR to Greece, His Excellency V. F. Kaboshkin.

Metropolitan Yuvenaliy visited the Greece-USSR Friendship Society, where he inaugurated a photo-exhibition devoted to the life of the Russian Orthodox Church and other Churches and religious associations in the USSR.

On the eve of the delegation's departure, H. E. Hadjimiltis, Ambassador of Cyprus, gave a reception in honour of the delegation. Present at the reception were Mr. F. Rendis, Deputy Minister of Foreign Affairs of Greece, and Mrs. Rendis; V. F. Kaboshkin, Ambassador of the USSR, and his wife, and other distinguished guests.

On March 4, the delegation returned to Moscow.

A Trip to Norway

From January 27 to February 3, 1981, a delegation of the Russian Orthodox Church led by Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, visited Norway at the invitation of the Norway-USSR Friendship Society. The delegation included Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations, and S. G. Gordeyev, interpreter of the DECR.

The delegation visited Oslo and Trondheim. In these cities they had meetings with representatives of religious circles of the Lutheran Church of Norway. They were accorded attention by the General Secretary of the Inter-Church Council, the Rev. Carl Traaen, and the Chairman of the Committee for International Affairs of the Inter-Church Council, the Rev. Sverre Smaadahl.

The delegation visited the State University of Oslo where it was received by the Rev. Dr. N. Bloch-Hoell, professor at the Theological Faculty. The guests visited also one of the gymna-

siums in the capital and there met teachers and students. The meeting with representatives of the Norway-USSR Friendship Society took place in Oslo.

On Sunday, February 1, the delegation attended divine service at the Lutheran cathedral in Oslo. On the same day they were received by Dr. Einar Forde, Minister of Ecclesiastical Affairs and Education.

On February 2, His Excellency Yu. A. Kirichenko, Ambassador of the USSR to Norway, gave a reception in honour of the delegation. Present at the reception were representatives of religious and public circles of Oslo.

During their stay in Norway, Archbishop Khrizostom gave an interview to a reporter of the Trondheim newspaper *Arbeider-Avisa* and spoke over the Norway television.

On February 2, a press conference was held in Oslo.

In Oslo and Trondheim the delegation laid a wreath at the monument to Soviet soldiers who were killed in Norway during World War II.

CHRONICLE

On February 13, 1981, the 4th Conference of the Estonian Society of Friendship and Cultural Relations with Foreign Countries took place in Tallinn. A. K. Meri, chairman of the board, in his report and those who took part in the discussions summarized the work carried out during the period under discussion. It was noted that the society had carried out intensive and fruitful

work to broaden friendly and cultural relations with the public abroad. The conference was attended by Metropolitan Aleksiy of Tallinn and Estonia who was elected to the presidium of the conference. He was also made a member of the new board of the Estonian Society of Friendship and Cultural Relations with Foreign Countries.



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

FEBRUARY

On February 22 (9), the 39th Sunday after Pentecost, His Holiness Patriarch Pimen attended Divine Liturgy in the Patriarchal Cathedral of the Epiphany and received Holy Communion. On the eve, His Holiness officiated at All-Night Vigil in the same cathedral together with Bishop Ilian of Solnechnogorsk.

February 25 (12), the Feast of the Iberian Icon of the Mother of God and of St. Aleksey of Moscow, the Miracle Worker. On the eve, Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral together with Archbishop Vladimir of Dmitrov and Bishop Ilian of Solnechnogorsk.

MARCH

On March 8 (February 23), Cheese-Fare Sunday, Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral.

In the evening of the same day, His Holiness attended Vespers and the Office of Forgiveness in the Patriarchal Cathedral.

After the divine service, His Holiness the Patriarch delivered an exhortation, asked forgiveness and then blessed the worshippers.

On March 9 (February 24) and March 10 (February 25), Monday and Tuesday of the first week in Lent, Patriarch Pimen read the Great Penitential Canon of St. Andrew of Crete in the Patriarchal Cathedral, and on March 11 (February 26) and March 12 (February 27), Wednesday and Thurs-

day of the first week in Lent—in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra.

On March 11 (February 26), Wednesday of the first week in Lent, His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified Gifts in the Patriarchal Cathedral together with Bishop Ilian of Solnechnogorsk, and on March 13 (February 28), Friday of the first week in Lent—in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra.

On March 14 (1), Saturday of the first week in Lent, Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Domestic Chapel of St. Philaretus the Merciful, at the Patriarchal Chambers of the Trinity-St. Sergiy Lavra.

March 15 (2), the first Sunday in Lent, the Triumph of Orthodoxy. His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral together with Metropolitan Yuvenaliy of Krutitsy and Kolomna and Bishop Ilian of Solnechnogorsk; on the eve, His Holiness officiated at All-Night Vigil together with Bishop Ilian of Solnechnogorsk.

After the Liturgy, Patriarch Pimen held the moleben for the Sunday of Orthodoxy together with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Vladimir of Dmitrov, Bishop Iov of Zaraisk and Bishop Ilian of Solnechnogorsk.

On the same day, during the Liturgy, His Holiness ordained his hypodeacon, Mikhail Ryazantsev, 3rd-year student of the Moscow Theological Academy, deacon.

PILGRIMAGE TO HOLY MOUNT ATHOS AND TO THE SHRINES OF HELLAS

"This place shall be My abode, given to Me by My Son and God. May God's grace be upon this place and upon those who live here in faith and piety and who keep the commandments of My Son.... And the mercy of My Son will not diminish in this place until the end of ages. For I shall be the Mediatrix and fervent Intercessor for this place before God."

(The Chetii Minei of St. Dimitry of Rostov for August 15)



Over the course of nine centuries Russian pilgrims have streamed to Holy Mount Athos. Many of them have left their reminiscences and travel logs. In them, some have devoted large portions to a description of the Holy Mountain; others have shared their experiences and emotions, and have written of the beneficent power of faith which inspired them, of the acts of prayer of the dwellers on the Holy Mountain, prayers offered up to the Throne of the Lord through the intercession of the Most Pure Mother of God for the sake of mankind.

Divine Providence deigned that we, pilgrims of the Russian Orthodox Church, should visit the great shrines of Mount Athos and Greece towards the end of 1980 with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod.

The following composed our group of pilgrims: Metropolitan Aleksiy of Tallinn and Estonia (head of the delegation); Archbishop Nikolai of Gorki and Arzamas; Archbishop Feodosiy of Smolensk and Vyazma; Archpriest Feliks Kadarik; Archpriest Simeon Kruzhkov; Archpriest Emmanuil Kirss; Hegumen Ermogen Murtazov; Father Vyacheslav Kurkin; Protodeacon Iokhannes Sepp; Grigoriy Nikolaevich Skobei, staff member of the Department of External Church Relations; and Georgiy Epifanov, a student at the MTA.

On the eve of our departure we went to the Moscow Patriarchate where Metropolitan Aleksiy led the Moleben for Travellers.

Early in the morning on November 11, we flew out of Moscow's Sheremetievo Airport to Athens via Sofia.

At the Athens airport we were met

by the Head of the Department of External Church Relations of the Hellenic Church, Metropolitan Barnabas of Kitros; the Secretary of the Holy Synod for External Church Relations, Archimandrite Damaskinos Vranos; and Protopresbyter Stephanos Avramidis. Secretary G. L. Muratov of the USSR Embassy in Greece was also present.

Metropolitan Barnabas cordially greeted the newly arrived on behalf of the Head of the Hellenic Church, His Beatitude Archbishop Seraphim, and noted the importance and necessity of inter-Church contacts and relations maintained in part through pilgrimages to the shrines of Greece, Mount Athos, and Russia. In conclusion, Metropolitan Barnabas invited His Eminence Aleksiy and the entire group of pilgrims to participate in the upcoming patronal feast of Katerini, the eparchial seat.

Then, having settled the question of visiting the Holy Mountain at the Ministry of Foreign Affairs of Greece, we set out for the monastery of Penteli, the centre of the Hellenic Archbishopric. There we were cordially welcomed by the hegumen of the monastery Bishop Chrysostomos of Dodonis.

After offering prayers of thanksgiving in the Church of the Dormition, we acquainted ourselves with the monastery founded by Monk Timotheos in 1508. We visited the exposition at the monastery's museum accompanied by Hieromonk Timotheos, who captivated us with stories about the history of the cloister and about the Orthodox schools which secretly worked there during the period of Ottoman domination.

On November 12, Metropolitan Aleksiy was received by His Excellency V. F. Kaboshkin, Ambassador Extraor-

inary and Plenipotentiary of the USSR to Greece.

Later, His Beatitude Seraphim, the Primate of the Church of Hellas, gave an audience to the pilgrims. His Beatitude expressed joy at this meeting with the Russian brethren and talked of those unforgettable days when he had visited the Russian Church, had prayed at her shrines, and had received Holy Communion from one Chalice with the Russian hierarchs and faithful. His Beatitude Seraphim presented the pilgrims with souvenirs as a sign of brotherly love.

Metropolitan Aleksiy greeted the Primate of the Hellenic Church. He thanked His Beatitude for his love and attention and for his good wishes for a successful pilgrimage and presented him with the Vladimir Icon of the Mother of God—a gift from the Primate of the Russian Orthodox Church, a sign of our constant prayers for the health and longevity of His Beatitude the Primate of the Hellenic Church.

His Beatitude entrusted us to the care of the hospitable Metropolitan Barnabas. During the entire pilgrimage we felt his love, his care, and his desire to make our sojourn more comfortable and our programme fuller and more interesting.

In the Cathedral Church of the Annunciation in Athens we venerated at its shrine—the relics of the Holy Martyr St. Grigorios V, Patriarch of Constantinople, who was cruelly executed by order of the Ottoman authorities in 1821.

We began our sightseeing of Athens with the 12th century Caesarea Monastery. We visited the Russian church in Athens where its churchwarden served as our guide and then we went to the Asteriu Monastery.

We venerated at the shrines of the churches and monasteries and sang troparia and hymns befitting the occasion. This impressed the clerics and worshippers favourably. Many kissed the hierarchs' hands (in Greece it is not the custom to beg for a blessing in the way we do in our country); others touched the hems of our Russian cassocks with reverence....

We were seized by deep emotion at the summit of the Areopagus where

St. Paul's preaching once resounded.

Then we saw the famous monuments of ancient Hellas: the Acropolis and the ancient amphitheatre. Secretary G. L. Muradov of the USSR Embassy in Greece led us into the depths of Hellenic history with his narrative.

On November 13, we were met by Protosynkellos Archimandrite Nikodemus, in Salonika, the representative of Metropolitan Prokopios of Thessalonika.

In Salonika as elsewhere we met with the reverent respect of the local population for the Russian clergy. In the customs office where we were waiting to be checked, the director of customs approached us and, kissing reverently the hand of Vladyka Aleksiy, asked for our prayers for himself "sinful Afanasiy" and for Paraskeve, his wife.

Our trip was full of interest.

We passed through a village with the unusual name, "The Holy Forerunner"—Aios Prodromos. We could see the beautiful Church of St. John the Baptist, built in the Byzantine style. It was covered with red tiles as are the majority of churches in this region.

Further along the way lay the small town of Arnaia. Well-tended orchards and vineyards stretch along the road. Frequently we came upon roadside chapels which are small models of the local churches. The chapels stand either on places where a pious Christian had died and where prayers are said for his departed soul or on places where someone had been saved from a violent death and where prayers of thanksgiving are said unto the Lord.

Aristotle's birthplace, the town of Stagira, now appeared before us. Today it is called Stratoniki. In the 1950s, through the efforts of the local inhabitants a marble monument to the great philosopher of antiquity was erected.

We passed through Hierissos where there is an old well, dug, according to local tradition, in the times of the Apostle Paul.

Still another small village with a poetic name, "The Fresh Rose". It is situated on the narrowest segment of the isthmus (1,700 metres wide) which links the Acle peninsula with the mainland. During a war with the Greeks,



The 100th Anniversary of the Restoration of the Korets Convent of the Holy Trinity

One hundred years have passed since the Korets Convent acquired its present aspect. Its history, however, is reckoned as several centuries old.

The cloister was founded in 1620 by Prince Samuil of Korets upon the petition of his relative, Hegumenia Serafima Yarmolinskaya of the Convent of the Holy Resurrection, as her convent could no longer house all the nuns.

At that time Western Ukraine, and in particular Volhynia, was part of Rzeczpospolita, the Polish-Lithuanian state, the population of which professed Catholicism in the overwhelming majority. Uniatism was imposed upon the Orthodox population. The state and Church authority of Rzeczpospolita saw Uniatism as a transitional step towards Catholicism. It spread through-

out the Ukraine. Monks and nuns who remained true adherents of the Faith of our fathers, Holy Orthodoxy, fled into those few cloisters which preserved the Orthodox Faith longer than the rest: the Pochaev Lavra and the newly-built Korets Convent. But these few cloisters were not in the position to resist state policy, and at the end of the 17th century the patron of the Convent of the Holy Trinity, Prince Jan-Karl of Korets, who had been converted to Catholicism, handed the cloister over to the Franciscans. Orthodox sisters, meanwhile, took shelter in the old Convent of the Holy Resurrection.

In 1831 the Catholic Franciscan cloister, formerly an Orthodox monastery, was burnt down and its ruins were handed over to the military administration.

Meanwhile, the lamp of Orthodoxy

the Persian King Xerxes had once ordered a canal to be dug in this place so that his fleet could be easily transferred from the Signitic Gulf to the Strymonic Gulf.

Finally, we arrived at Uranopoulis, where the white and blue steamer *Uranopoulis*, decorated with banners, already awaited us. We cast off from the

concrete pier on which had gathered a group of local inhabitants, among them, many curious, dark-complexioned, wide-eyed children. We sailed for two hours and landed at Russik, as the Russian Monastery of St. Panteleimon is called.

Archbishop FEODOSIY of Smolensk and Vyazma
(To be continued)

shone brightly in the Convent of the Holy Resurrection, and in 1867 the ruins of the Holy Trinity Monastery were transferred to it upon the petition of Hegumenia Apollinaria. Immediately thereafter, the restoration of all the buildings of the cloister, and, first of all, of the Cathedral of the Holy Trinity, was undertaken. Construction work was finished under Hegumenia Feofania Svetsitskaya. In 1880, Archbishop Dimitriy (Muretov; +1883) of Volhynia and Zhitomir consecrated the Cathedral of the Holy Trinity.

The celebrations in the Korets cloister on October 4 and 5, 1980, were planned to coincide with the hundredth anniversary of this important event.

Numerous pilgrims—hierarchs and clerics, superiors of monasteries and convents of the Russian Church, and many guests and other worshippers—assembled at the convent to share in the joy of this feast in prayer.

In the afternoon of October 4, a panikhida was conducted by an assembly of hierarchs: Archbishop Makariy of Uman, Vicar of the Metropolitan of Kiev; Bishop Sevastian of Kirovograd; and Bishop Ioann of Zhitomir, assisted

by the convent clergy. They commemorated the founder and builder of the convent, Hegumenia Apollinaria.

Then Hieromonk Nifont led a lity in the convent's graveyard and Archpriest Yaroslav Antonyuk—a lity by the grave of Hegumenia Feofania. A choir of priests sang.

Archbishop Damian of Volyn and Rovno and Bishop Agafangel of Vinnytsa and Bratslav arrived at the cloister for All-Night Vigil.

Archbishop Makariy officiated at Vespers, and Archbishop Damian led the assembly of hierarchs and clergy at Polyeleos.

Before the beginning of the Liturgy on Sunday, October 5, in the Cathedral of the Holy Trinity, the superintendent dean Archpriest Yaroslav Antonyuk greeted the archpastors. He said: "A little over a hundred years ago there were ruins on this place. And then Hegumenia Apollinaria of blessed memory undertook an arduous task. She restored the wonderful cathedral in thirteen years. Right now, on this solemn day of the cloister's anniversary, everyone is joyful: the sisters of the convent and the pilgrims are joyful just as are the departed builders and



The festal meeting in the Korets Convent on the occasion of the centenary of its restoration.
October 5, 1980



Archpriest Yaroslav Antonyuk reading a paper at the festal meeting in the Korets Convent

restorers of this remarkable cathedral and all the nuns who have borne obediences within these sacred walls over the past one hundred years. This joy is the common joy of Churches Militant and Triumphant. And we ask you, our dear guests, Your Graces, venerable archpastors, to bless with your prayers the beginning of a new century of existence for this holy cloister."

Then Archbishop Damian, Archbishop Makariy, Bishop Agafangel, Bishop Sevastian, and Bishop Ioann concelebrated Divine Liturgy assisted by the Father Superior of the Pochaev Lavra, Archimandrite Iakov, and the assembly of the diocesan and convent clergy and pilgrims in Holy Orders, who were there for the celebrations.

The following mother superiors attended the Liturgy: Hegumenia Alevtina of the Odessa Convent of St. Alexandra, Hegumenia Afanasia of the Mukachevo Convent, Hegumenia Ilaria of the Zolotonosha Convent, Hegumenia Evfrosinia of the Zhirovitsy Convent, and Hegumenia Margarita of the Kiev Convent of the Protecting Veil as well as the nuns accompanying them.

Bishop Ioann preached a sermon after the Communion Verse.

Before the beginning of the Thanksgiving Moleben, Vladyka Damian related an interesting story. His parents had been present at the consecration of the cathedral one hundred years ago. Archbishop Dimitriy's solemn divine service and sermon created such a strong impression upon the couple that they decided then and there that if the Lord should send them a son they would name him Dimitriy in honour of the Vladyka. And so it happened. A hundred years later, their son, the 81-year-old Archbishop Damian, whose secular name is Dimitriy, was leading the solemn divine service on the hundredth anniversary of the consecration of the Cathedral of the Holy Trinity.

Vladyka Damian also touched upon a few moments in the troubled history of the convent including the struggle for Orthodoxy during the 1920s and 1930s when it was under the authority of gentry Poland.

In conclusion, Vladyka Damian announced that His Holiness Patriarch Pimen had awarded the Korets Convent of the Holy Trinity the Order of St. Vladimir, 1st Class, on its anniversary and had awarded the mother superior of the cloister, Hegumenia Natalia, the Order of St. Vladimir, 2nd Class, for her indefatigable work for the well-being of the convent and for her motherly care of its nuns and sisters. Archbishop Damian noted the superintendent dean Archpriest Yaroslav Antonyuk's attentive concern for the cloister, his work for the welfare of the convent, and his painstaking and necessary work in compiling the history of the Korets cloister. Archpriest Yaroslav Antonyuk was awarded the Order of St. Sergiy of Radonezh, 2nd Class.

Furthermore, the precentors of the choir of nuns, Sisters Gavriila, Kheruvima, and Antonia (treasurer of the convent), were awarded archpastoral certificates of merit.

Then a thanksgiving moleben was held.

After the service, Hegumenia Natalia delivered an address in which she thanked all the guests who had come to share in the joy of the jubilee celebrations.

Archpriest Yaroslav Antonyuk read a congratulatory letter from the Korets Church District and Archpriest Iosif Bogachenko from the clergy of the convent.

A festal repast was served by the sisters. After the meal the guests acquainted themselves with the life of the convent depicted in photographs.

According to local tradition, every Sunday, after Vespers an akathistos is read before the icon of the most Holy Mother of God "Warrantress of the Sinful" in the cathedral. This time the akathistos was led by Archbishop Makariy; Bishop Agafangel; Bishop Sevastian; Bishop Ioann; Father Superior of the Pochaev Lavra, Archimandrite Iakov; and numerous clerics.

After the divine service there was a solemn meeting during which Archpriest Yaroslav Antonyuk, Candidate of Theology, read a paper entitled: "On the Life and Activity of the Korets Convent Over the Last One Hundred Years."

A concert was given at which canticles were sung by the choirs of sisters directed by their precentors, Mother Gavriila, Mother Kheruvima, and Sister Lyubov, as well as by a choir of clerics led by Father Vladimir Slobodnyuk from Korets.

Telegrams of greetings were read during the intermission. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Sergiy of Odessa and Kherson; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Archbishop Leontiy of Simferopol and the Crimea; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Archbishop Feodosiy of Astra-

khan and Enotayevka; Bishop Irinei of Serpukhov, Administrator of the Parishes of the Moscow Patriarchate in Canada and a. i. in the USA; Bishop Khrisanf of Kirov and Slobodskoi; Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Ieronim; and Father Superior of the Pskov-Pechery Monastery, Archimandrite Gavriil—all of them congratulated the nuns and sisters of the cloister on their glorious jubilee.

Congratulations were also sent by the mother superiors of the convents of the Russian Church and by numerous monks and nuns, clerics, and laymen.

The guests were presented memorial albums, icons of the Mother of God "Warrantress of the Sinful", and souvenir pins.

* * *

The solemn celebration of the hundredth anniversary of the restoration of the Korets Convent of the Holy Trinity left an unforgettable impression upon the participants' hearts and minds.

Despite all the trials which have fallen upon it over the past one hundred years, the convent continues today the tradition of spiritual devotion passed on by preceding generations.

May the cloister continue to be a lamp of the Church shedding light upon souls seeking God, may it be a preserver of Holy Orthodoxy, of feats of piety, and the giver of beneficence to all striving for salvation.

May the Lord send the nuns and sisters of the Korets cloister salvation, peace, and prosperity in their exemplary and worthy bearing of their monastic obedience.

Archpriest YAROSLAV ANTONYUK

In Memory of His Holiness Patriarch SERGIY



is Holiness Patriarch Sergiy passed away eight* years ago on the feast of the defender and champion of the Church, St. Athanasios the Great, Patriarch of Alexandria; on the feast of the translation of the relics of

the Holy Martyrs Boris and Gleb; and on the feast of St. Athanasios (Athanasios the Seated, or of Lubny), Patriarch of Constantinople.

This hierarch stood high in the ranks of the luminaries of the Orthodox Church. He was the second patriarch to serve after the restoration in 1917 of the Patriarchate in Russia, which had been abolished by Peter I; for over

* Sermon delivered on May 14 (1), 1952, after Vespers at the Cathedral Church of St. Nicholas in Alma-Ata.

and a librarian and received from him the dignity of archbishop.

We have talked here before of the life and works of Patriarch Sergiy to a great multitude including our Vladyka. Today, let us honour his memory with a short lity; let us pray that God may glorify Patriarch Sergiy as He did the early defender of the faith, St. Athanasius the Great; as He did the Russian princes, the Holy Martyrs Sts. Boris and Gleb; and as He did Patriarch Athanasios of Lubny. And he, in his turn, we believe, will pray for us who are carrying on his cause here on earth; he will invoke the blessing of God upon those here present and praying and upon the entire Russian Church.

And just as all the orations at the funeral of Patriarch Sergiy began with "Christ Is Risen!" despite the mourning, so we shall end our short sermon with the greeting: "Christ Is Risen!"

Archimandrite

IN THE DIOCESES

nificance of a church in the life of a Christian. At the Lesser Entrance, the Vladyka bestowed upon the rector, Father Ioann Iyukov, a patriarchal award—a pectoral cross—on the occasion of Holy Easter for his zealous service for the glory of the Holy Church.

After the Liturgy, Vladyka Varnava conducted a moleben with the blessing of water before the Tikhvin Icon of the Mother of God and led the festal procession. The divine service ended with the singing of "Many Years".

Bishop Varnava warmly congratulated the rector and parishioners of the church on the successful completion of the repairs and the consecration of the church and called on the parishioners to love their parish and pray for their church, for their country and for peace throughout the world, that God's blessing may always abide in the place and all who pray there. Then the Vladyka blessed all those present. The believers with love bid farewell to their Vladyka and strewed his path with flowers.

On July 8, Bishop Varnava arrived and officiated at All-Night Vigil with the reading of an akathistos before the deeply revered icon of the Most Holy Mother of God, then he anointed the worshippers with holy oil. On July 9, the feast day itself, before Divine Liturgy, the Vladyka consecrated the church. After the Gospel lesson, Bishop Varnava preached a sermon on the sig-

On July 12, the Feast of Sts. Peter and Paul the Chief Apostles, Bishop Varnava celebrated Divine Liturgy and officiated, on the eve, at All-Night Vigil with the reading of the Akathistos to the Holy Apostles, in the Church of the Kazan Icon of the Mother of God in the village of Khormaly, Ibresi District. He was assisted by the diocesan clergy.

At the Lesser Entrance, with the blessing of His Holiness Patriarch Pimen, the Vladyka raised the rector of the church, Hieromonk Gerasim, to the rank of hegumen. After the Gospel lesson Vladyka Varnava preached a sermon about the life and feats of the Chief Apostles. A moleben was held followed by a festal procession.

On July 28, the 9th Sunday after Pentecost, Bishop Varnava celebrated Divine Liturgy in the Church of St. Michael the Archangel in the village of Togaev, Mariinski Posad District.

During the Liturgy, the Vladyka preached a sermon on the intercession for mankind of the Archistrategus of the Heavenly Host. Bishop Varnava led a moleben with the blessing of water.

On August 1, the eve of the Feast of St. Elijah the Prophet of God, Bishop Varnava arrived in the village of Mishukovo, Poretskoe District. The worshippers welcomed their archpastor at the entrance of the church joyously, with cordial warmth.

During All-Night Vigil, the Vladyka read the Akathistos to St. Elijah and anointed the worshippers with holy oil.

On the day of the feast, the Vladyka celebrated Divine Liturgy and preached a sermon on the angelic life of St. Elijah the Prophet.

After the moleben, the festal procession round the church, and the singing of "Many Years", Bishop Varnava congratulated warmly all those present at the feast and blessed them.

On August 4, the eve of the Feast of the Pochaev Icon of the Mother of God, Bishop Varnava officiated at All-Night Vigil with the reading of the Akathistos to the Pochaev Icon of the Mother of God in the Church of St. Nicholas in the town of Kanash, one of the chapels of which is dedicated to the Pochaev icon.

On August 5 the Vladyka celebrated

Divine Liturgy in the same church, assisted by its clergy and many clerics of the diocese.

At the Lesser Entrance, the Vladyka, with the blessing of His Holiness Patriarch Pimen, bestowed a palitsa upon Archpriest Vladimir Kisarov, Rector of the Church of the Kazan Icon of the Mother of God in the village of Lutscoe, Komsomolskoe District, and awarded a kamelaukion to Father Aleksandr Mikhailov of the Church of St. Nicholas in the town of Kanash.

After the Gospel lesson, Bishop Varnava preached a sermon on the veneration of the Mother of God.

On August 19, the Feast of the Transfiguration of the Lord, Bishop Varnava celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Algeshevo, Cheboksary District. During the Liturgy, he preached on the theme of the feast. The festal moleben was followed by a procession. After the singing of "Many Years", Vladyka Varnava warmly congratulated the worshippers on the feast and blessed them.

Penza Diocese On May 24, 1980, the eve of Holy Trinity Day, Bishop Serafim of Penza and Saransk officiated at All-Night Vigil in the Cathedral Church of the Dormition in Penza.

On the feast day itself, according to custom, the path to the cathedral church was strewn with flowers. The Vladyka was welcomed by the cathedral clergy, a great number of worshippers were present. To the singing of the troparion: "Blessed is Christ Our Lord..." Bishop Serafim proceeded to the cathedral church, which was adorned with springs of young birch.

Bishop Serafim celebrated Divine Liturgy, assisted by the cathedral clergy. The cathedral church was crowded with worshippers. The hierarchal choir under the direction of the meritorious precen-tor Feodor Ivanovich Kadomtsev sang prayerfully. During the divine service, Bishop Serafim preached on the Most Holy Trinity.

After the Liturgy, the Trinity Great Vespers was conducted with the reading of kneeling prayers. Then Vladyka Serafim blessed the believers.

On May 26, Holy Spirit Day, Bishop Serafim celebrated Divine Liturgy in the Church of St. Metrophanes in Penza.

BLESSED GATEKEEPER

"Rejoice, Blessed Gatekeeper, Thou Who openest the Gates of Paradise to the faithful!"



Dear brothers and sisters, with deep love I always pray with you in this holy temple before the icon of the Gatekeeper of Paradise. We are like a gathering of travellers on the path to the Kingdom of Heaven, awaiting our Mother and Intercessoress to open its gates for us. But, for all of us?

Let us recall the Parable of the Wise and Foolish Virgins (Mt. 25. 1-13). Only those who had lighted lamps were admitted to the presence of the Heavenly Bridegroom. Only those who think of having a supply of oil, that is, deeds of faith, do as the wise virgins did, and not find themselves in the position of the foolish virgins whose lamps were unlighted because they did not think of carrying a supply of oil. Both had the same desire, just as we, of entering Paradise, but only those who act by faith in life enter it.

Let us not forget on our earthly path that the Mother of God, the Blessed Gatekeeper, will open to us also the Gates of Paradise if we are faithful to Christ our Saviour.

To be faithful is to heed the words we hear at Liturgy, especially during Holy Easter: "Ye who have been baptized into Christ, have put on Christ..." These wonderful words are sung for us

that we may build our lives upon them.

What does "put on" Christ mean? It means to be a Christian, to be illumined by the Light of Christian Faith, collating our acts in life with the life of our Saviour.

During Baptism the following words are usually sung: "Vouchsafe unto me the robe of light, O Thou Who clothest Thyself with light as with a garment, Christ Our God, Plenteous in Mercy." During Lent we often hear in church the following: "The light of Christ illumine all men." This is the Light by which we should be illumined all our lives, dear brothers and sisters. The Light of Christ is that bright vestment in which Christians should be vested. Those of us who achieve this will be like Christ as St. Paul says: *Be ye followers of me, even as I also am of Christ* (1 Cor. 11. 1).

Every Christian may become like Christ if he heeds sincerely the words of His teaching and walks along the narrow path in life which He indicated by His earthly life. Then shall we be vested in Christ, and then the Blessed Gatekeeper will open for us faithful Christians, too, the Gates of Paradise, the Gates of the Kingdom of Heaven.

I wish you, dear brothers and sisters, to pray in this temple with such thoughts and feelings, in order to sing with hope, with all our hearts, before the icon of the Gatekeeper: "Rejoice, Blessed Gatekeeper, Thou Who openest the Gates of Paradise to the faithful!" Amen.

Sermon delivered by His Holiness Patriarch Pimen on April 8, 1980, in the Church of the Resurrection of Christ in Sokolniki, Moscow, where the Iberian Icon of the Mother of God is kept.

THE LIFE-BEARING SOURCE

Dearly beloved fathers, brothers and sisters, Christ is risen!

Christ's Holy Church celebrates and rejoices today for she has gathered her children "from the West and from the North, and from the Sea and from the East ..." for a grace-filled feast of faith. Like a joyful mother, she proclaims with unrestrained joy to all:

"Christ ... hath raised up ... Rejoice, O ye people!"

On this day, Friday of Easter Week, following the glorious Feast of the Resurrection, the Holy Church sings the praises of the Mother of God—"The Life-Bearing Source". We have gathered together in Her holy Church of the Ozeryanskaya Icon of the Mother of God to celebrate "the ransoming Passover of God" under the canopy of Her grace-bestowing Veil.

Christ's Resurrection cannot be separated from the feat of the Most Pure Mother of God in the Divine Economy of our salvation. Our Redeemer's entire earthly life is inseparably bound up, like the soul and the body, with the compassionate love and maternal care of the Most Pure Theotokos Who gave Him His human nature.

Humble in Her eternal purity, sanctified by the Holy Spirit, She warmed and nourished with Her blood the most pure Flesh in Her virginal womb, so that the Son of God made Man might sacrifice this pure Flesh on the Cross for the sins of the world. Full of Grace, She shared all the Saviour's earthly sufferings from the manger in Bethlehem to the Cross on Golgotha. *The Lamb, seeing the Lamb being slaughtered*, She was tormented in Her maternal heart and She beseeched the world to grieve with Her for Her wronged abused and humiliated Son, just as She cries out tearfully with the Church today: "O all ye mountains and hills, and all ye gatherings of men, mourn, weep and lament with me, the Mother of your

God" (The Lament of the Mother of God, Canon at Vespers on Holy Saturday).

In writing of the grandeur of the Mother of God's feat, a Russian theologian—Father Pavel Florensky—said: "If God is the Head of the Church, then the meek Mary—the Bestower of Divine Beneficence—is truly her heart, through which the Church gives her flock life, eternity, and the gifts of the Spirit ... For Mary—the Innocent Queen, pure and blessed ... is the living symbol and the origin of the purifying world ... the Burning Bush enclosed by the flame of the Holy Spirit".

The Holy Gospel bears witness to the divine purity, beauty, and spiritual dignity of the Mother of God for all ages and all nations, and records these divine words from the Messenger of the Heavenly Father: *Blessed art thou among women... The Holy Ghost shall come upon thee, and the power of the Higher shall overshadow thee* (Lk. 1. 35); "In gladness I cry to Thee: incline Thine ear and give heed unto me, as I tell Thee of God's conception without seed. For Thou, O Most Pure, hast found grace before the Lord such as no other woman ever found" (Canon for the Annunciation of the Most Pure Virgin, first canticle).

Speaking of the Most Holy Virgin's beneficent participation in Her Divine Son's redemptive feat, Siluan, the ascetic of Mount Athos, says: "The Mother of God never sinned by a single word, not did She ever lose grace, but She experienced great sorrow; when She stood by the Cross, Her grief was as limitless as the seas ... if She remained alive, it was only because the Lord's strength fortified Her, for the Lord wished Her to see His Resurrection, and that She should remain on earth after His Ascension to comfort and bring joy to the Apostles and the new Christian people."

A salvific and joyful affirmation of this fact is that priceless literary monument in Christian history—the Mother of God's letter to the Martyr St. Ignatius Theophoros, in which the Most Pure Theotokos speaks thus of the

Sermon delivered in the Church of the Ozeryanskaya Icon of the Mother of God in Kharkov.

young, not yet firmly established Church of Christ: "What thou hast heard and learnt about Jesus from John is true. Believe this, stand by it, and form thy life and habits according to it. As for Me, I shall come with John to visit thee and those that art with thee. Keep to thy faith and act courageously; let not harsh persecution disturb thee; may thy spirit be strong and take joy in the Lord thy Saviour" (*Migne patr. Greca*, t. 5, coll. 945-946).

Thus the Mother of God sacrificially shared not only Her Son's fate in founding His Holy Church to the end of Her life, She also shared this Church's fate. She was the Most Pure Church of the Saviour when the world lived by hope alone and Christ's Church existed only in the Lord's word, She was the first to believe in her and unhesitatingly offered Herself for sacrificial service to her: *Behold the handmaid of the Lord; be it into me according to thy word* (Lk. 1. 38), replied the Virgin to the Divine Messenger in holy obedience to Her faith.

By Her holy submission to the will of God She became not only the first believer in Christ's Holy Church, but much else besides—her Holiest of Holies, "a living temple of the holy glory of Christ our Lord", for She contained in Her womb the Father's boundless Word—the Founder of the Holy Church. The Holy Virgin became the Holy Church's heart and soul for all eternity, her grace-filled adornment, ranked higher than the saints and God's angels, for the Lord received Her most pure blood from Her most pure heart, and *by his own blood he entered in once into the holy place, having obtained eternal redemption for us* (Heb. 9. 12).

A man who, because his spirit of love is weak, does not respect God's commandment: *Honour thy father and thy mother* and assigns little importance to the Mother of God's feat, separating Her from the triumph of Christ's Church, thereby renders offence to the Saviour's love. If She Who was crucified along with Her Son is belittled before the Lord, who among men born on earth, and by what merits, would dare hope for Her Son and Lord's mercy?

If we penetrate into the mystic life of the Church Triumphant through the power of our faith, we shall find there among all the saints—Christ's Apostles, the faithful builders of His Holy Church; the martyrs and confessors who gave their lives for the Truth of Christ's Gospel; the zealous bishops, the Churches' angels; the hermits, equal to the angels; fasters, and righteous men,—all those *which are written in the Lamb's book of life* (Rev. 21. 27)—She to Whom all those listed above entrusted their life with the greatest reverence and filial love, as they did the fate of Christ's Church herself, in their earthly feats: the Most Blessed Mother of God, our "Joy and Consolation" Whose most pure name is glorified in special hymns by God's holy angels (Lk. 1. 28, 13-14).

The full grandeur of the Church Triumphant is inconceivable without the Most Blessed Mother of the Lamb of God, Who lived with all His being for His Holy Church. Only with Her, the Most Honoured Cherubim and Most Glorious Seraphim, the Mother of God, and through Her can the Church Militant be reunited with all the grace-filled majesty and beauty of the Church Triumphant, and in the virginal purity of the Most Pure Theotokos, sanctified by the Holy Spirit and adorned with full deification, can the Church become God's eternal inheritor and an eternal joy to the Father of the World.

We have gathered together today in Her holy church in veneration before the feat performed by the Mother of God, Who suffered with Her Son and rejoiced at His Resurrection, in order to revere Her blessed name. We came in faith and love to our Heavenly Protectress and Consoler to share with Her the joy of Christ's Resurrection, and to enhance and sanctify our faith in Her purity of grace, to make this faith an object of universal joy for all of Christ's Church, and through the Conqueror over Hell and Death—Christ the Life-Giver—to offer the fruits of our faith, our hearts, as a pure sacrifice to the Heavenly Father. If the Most Pure Queen of the world has not abandoned the Holy Church over the centuries, as she did not abandon Her beloved Son on the Cross, nor His faithful

disciples and followers in the years to come, then She—the Life-Bearing Source of all life—will not abandon us if our acts of faith render us worthy of Her purest love and prayerful intercession for us before God.

Dearly beloved, we have gathered together here “on this appointed holy day” in the sacred hope of the Mother of God’s inexhaustible love for mankind and Her holy prayers for the whole world, including ourselves, before the Throne of God. With confidence and love for the Mother of God—the same confidence and love with which She, the

Most Pure One, addresses God—we entrust Her with the salvation of our souls and, celebrating the triumph of Her Only Begotten Son’s Resurrection, we confess our filial love to Her with all of Christ’s Church and glorify Her along with all the saints and God’s angels: “Rejoice, O Pure Virgin!.. Thy Son is risen from His three days’ sojourn in the grave, and hath raised up the dead... And rejoice Thou, O Pure Birth-Giver of God, in the rising again of Him Whom Thou didst bear!” Amen.

Archbishop NIKODIM
of Kharkov and Bogodukhov

FOR THE FEAST OF ST. JOHN THE DIVINE

In the Name of the Father, and of the Son, and of the Holy Spirit!

God is love; and he that dwelleth in love, dwelleth in God; and God in him (1 Jn. 4. 16), this was revealed to the world by the Holy Apostle St. John the Divine, the Lord’s beloved disciple—*whom Jesus loved*. He loved the Lord our Saviour with all his soul the moment he saw Him coming and heard the voice of the Baptizer: *Behold the Lamb of God*.

When the Lord called him and his brother, James, *Follow me, and I will make you fishers of men*, the young fisherman’s heart so overflowed with sweet love for Christ the Saviour that he instantly and without regret discarded his earthly ties, left his father, and followed the Lord Jesus, never to leave Him. Even during the most terrible hour of Christ’s Passion for our salvation, when the other disciples had run away in terror, and the Apostle Peter, who had vowed fidelity, denied his Divine Teacher, saying: *I know not the man*, John—faithful and loving—did not abandon his Lord. He did not fear to enter the high priest’s palace, where Jesus was being “tried”, nor was he afraid to follow the Lord to Golgotha. There, on Golgotha, where the Saviour of the World endured such agony for our salvation and where He was surrounded by a jeering crowd, John stood faithfully by Him together with Mary, the Mother of Jesus, Who was standing speechless with grief. What consolation it was for the suffering Lord to see His

beloved Mother and favourite disciple at that hour!

The Lord loved John for his holy and boundless love. Because of this love, the Holy Apostle was found worthy to witness the Glory of the Transfiguration and the Divine Light of Christ on Mount Tabor. And for this love, that led him to the foot of the Cross, John heard the Crucified Saviour say to him: *Behold thy mother*, and from that hour he never abandoned the Most Holy Mother of God.

Christ’s Apostle John teaches us a sincere, holy, and spiritual love. Let us recall his wise and sacred words: *Beloved... God is love... In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him... if God so loved us, we ought also to love one another* (1 Jn. 4. 8, 9, 11).

Indeed, God—the Creator, Saviour, and our Father—is abundant in ineffable grace and great mercy. Our God is love itself that created the world and man, for love cannot exist in itself alone. Thus do a loving father and mother devote their strength, lives, their all, to their beloved children. But God’s love for His Creation is infinitely greater than parental love: *For God so loved the world, that he gave his only begotten Son* (Jn. 3. 16). Do you hear this, man? God so loves you that He gave His Son for you!

God's infinite love saves man, who is perishing through sin, for the Lord's love and mercy are seemingly higher than His truth: while God's truth and justice strives to chastise evil and punish the sinner for his transgressions, His ineffable, grace-filled and perfect love restrains God's righteous anger. This love brought God's Son to earth, and this love was crucified on the Cross so that man, thirsting after salvation, might be forgiven his sins.

Thus do loving parents bear patiently not only the foolish pranks of their children but their offences, too, forgiving their dear ones everything. No parents' love, however deep, can compare with the love of the All-Good Father, Who is in Heaven and Who in great patience awaits the return of His prodigal son, and having awaited does not punish but saves the perishing one: *For this my son was dead, and is alive again; he was lost, and is found.*

Our God is love—these words contain the great and incomprehensible mystery of the Triune God, the mystery of Divine Life. *For the Father loveth the... beloved Son* (Jn. 5. 20; Mt. 3. 17) and the Son of God says to us: *...I love the Father... and I live by the Father* (Jn. 14. 31; 6. 57), and we know that *the love of God is shed abroad in our hearts by the Holy Ghost* (Rom. 5. 5).

Through this effusion of the Holy Spirit, the mystery is unfolded and made manifest in Christ's Church, for this Divine Love fills and unites the One, Holy, Catholic and Apostolic Church, similar to the Divine Unity of the Holy Trinity: *...as thou, Father, art in me, and I in thee, that they also may be one... even as we are one* (Jn. 17. 21, 22).

Only a pure soul leading a spiritual life filled with grace and having traversed the long, difficult, and sorrowful path of repentance and prayer is capable of receiving the greatest gift of the Holy Spirit—the gift of love, a sincere and spiritual love, the love about which

the Holy Apostle St. John the Divine writes.

Therefore, when speaking of love, let us not forget repentance, which cleanses the soul from sinful impurities and resurrects it to life in God. Spiritual sorrow awakens the sleeping conscience and cures the sickness of the soul. Only when renewed by the grace of the Holy Spirit may the soul see God, as the Lord promised: *Blessed are the pure in heart: for they shall see God*, and love Him with a grace-endowed love which fills man with such bliss, joy and comfort, that he can no longer hate anyone, and is ready to forgive and love everyone!

Is there repentance in our souls? If there is, we are justified in speaking and thinking of the sacred Christian love that St. John the Divine teaches us according to the commandment of our Lord Jesus Christ. If we feel no repentance, let us turn to our Lord in contrite prayer. *If we confess our sins, He shall forgive us our sins and... cleanse us from all unrighteousness* (1 Jn. 1. 9), St. John the Divine exhorts us.

Let us fear the awful words spoken by the Apostles: *If any man love not the Lord Jesus Christ, let him be Anathema... He that loveth not his brother abideth in death.* (1. Cor. 16. 22; 1 Jn. 3. 14). Let us love one another as God so loved us (1 Jn. 4. 11).

If you are so sinful that you cannot love the Lord God *with all thy heart and with all thy soul, and with all thy mind* (Mt. 22. 37) then bear love for God's church, for prayer, for the reading of the Gospel and the holy books.

Active repentance will cleanse the soul of every impurity and fill it with holy love according to the gift of grace of the Holy Spirit, and the soul will rejoice in the Lord its Saviour and in expectation of the eternal bliss that the Lord promised to those who love Him. Amen.

Archpriest OREST ROMANOVSKY



PEACE MOVEMENT

CHURCH FOR SOCIETY

The Soviet Peace Committee Plenary Session

An enlarged plenary session of the Soviet Peace Committee was held in Moscow on March 19, 1981. His Holiness Patriarch Pimen of Moscow and All Russia and Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Rela-

tions, both members of the Soviet Peace Committee, participated in the work of the session on behalf of the Russian Orthodox Church. The text of Patriarch Pimen's speech at the session is given below.

Speech by His Holiness Patriarch PIMEN of Moscow and All Russia

Dear co-workers in the field of peacemaking.

Our meeting today is devoted to the discussion of modern tasks confronting the Soviet champions of peace and to give a fresh impetus to promote our peacemaking efforts. It is taking place in a period of a sharp rise in the danger of an annihilating nuclear war. On our planet, which is our home, our nourisher, and keeper of inexhaustible possibilities for intellectual and spiritual attainment by man, there is, today, an unprecedented accumulation of the most lethal weapons which can destroy everything living on earth instantaneously and many times over.

We know that this can easily happen given ill will or the recklessness of those in control in super-militarized states, whose political course does not take into account, or simply ignores, the true interests of their own people and peoples throughout the world. Verily the *voice of trembling, of fear* (30.5), as the Prophet Jere-

miah says, pervades many regions of the earth.

Can the inhabitants of West European states, whose territories are infested with nuclear weapons and who are being threatened with the deployment of still more advanced American missiles, perhaps the neutron bomb itself, live tranquilly?

Many peoples of the Near and Middle East are likewise suffering from grief and fear in the face of the growing military presence of powers situated thousands of miles away from their region, and whose policy is contrary to the life interests of these peoples?

Can the people of Namibia, who are continuing their hard and sacrificial struggle for freedom and independence, remain submissive to their South African oppressors?

Can the people of Salvador be reconciled to the cruel tyranny of the ruling junta, supported by the US administration, which is out to preserve the unparalleled exploitation of the people who are living in extreme poverty, deprived of even a similitude

Delivered at the plenary session of the Soviet Peace Committee on March 19, 1981.

of the right to human dignity?

Do not the words: "There are more important things than peace; there are things which we, Americans, must be ready to fight for" (Alexander Haig), border on blasphemy? Can such a call bring peace? Can we help but recall these words of St. James's assurance that *God resisteth the proud* (4.6)?

Esteemed gathering, our meeting is taking place at a time when men of good will throughout the world, including the religious, are enthusiastically welcoming the new peace initiatives of our peace-loving Motherland, set out in the speech of that ardent champion of peace, Leonid Ilyich Brezhnev, made at the 26th Congress of the CPSU. This just, humane and realistic position contains extensive possibilities for averting the danger of an annihilating nuclear war, for improving the international situation, for creating on earth conditions wherein every nation, taking into account its specific traditions and problems, in fraternal cooperation with other nations, will be able to develop successfully its life in every way. The proposals of the Soviet Union are directed exactly to this end; proposals for concrete measures to secure peace in the Persian Gulf and to reduce the military presence in different regions of the world's ocean. This purpose is served by the proposal to resume the collective search for a comprehensive Middle East settlement; just as by the proposal to conduct a businesslike dialogue with the USA, by the call for a constructive continuation of the Helsinki process, and by the proposed measures to limit and reduce nuclear weapons in Europe.

Together with all our great nation, the episcopate, the clergy, monks and nuns, and the laity of the Russian Orthodox Church, ardently approve the inspiring proposals which can really, we believe, secure world peace. And we exclaim as St. Paul did: *Glory, honour, and peace, to every man that worketh good* (Rom. 2. 10).

The present period in the life of our public state is significant in that our society has entered upon a new stage of economic and social deve-

lopment, has achieved new practical possibilities for its further, all-round progress. A deep awareness of this fact rejoices all of us and urges us to greater involvement in the work being accomplished for the benefit of our country; work that is inalienable from our service to the good of mankind, the greatest expressions of which are peace and justice.

Conscious of the decisive significance for the destiny of mankind at the moment we are living in today, we, Soviet champions of peace, together with all sober-minded people throughout the world, are obliged in conscience, being aware of our responsibility to the family of mankind, to preserve the people from the path leading to death and show them the path to life: *Choose life, that both thou and thy seed may live* (Deut. 30. 19).

In these circumstances, the urgent, continuous, tireless, tense and creative task of all men of good will, we know, is to expose the opponents of peace, to set up barriers on the road to the growth of militarism, to advance along the path of disarmament, enhancing confidence, consolidating détente, and liquidating the hotbeds of international tension, that is to say, all that was proposed by our government earlier and which is contained in the new peacemaking initiatives of our Soviet country.

The Russian Orthodox Church throughout the thousand years of her existence, has been educating her children to love their earthly homeland and to serve it self-sacrificially. In the difficult times in our country's history, the Russian Church has invariably exerted her efforts for its benefit.

From the very inception, in the postwar period, of the international peace movement, the representative of the Russian Orthodox Church, having invariably and actively participated in its work and have been permanent members of the Soviet Peace Committee. Leonid Ilyich Brezhnev in his recent speech noted the importance of cooperation between secular and religious peace-loving forces to prevent war and consolidate peace, and this uplifts and inspires us.

I express wholehearted support of the unanimous aspiration of the participants in this extended plenary meeting to do everything possible to implement successfully the peacemaking initiatives of our great Motherland.

This also concerns us, representatives of the Russian Orthodox Church. We are with you in this noble work! We shall do everything in our power to carry out this lofty task. We shall endeavour to make the Churches, religious organizations and religious leaders in various countries understand correctly the peace initiatives of our country and give them due support.

We address all religious figures in the world with this fraternal appeal: "In understanding of the spiritual responsibility for the preservation of the creation and its crowning glory—Man, and in awareness of the lofty humanism and vital importance of the new Soviet peacemaking proposals, to make every possible effort to support and implement them."

I cordially greet you all, dear participants in our peace assembly, and wish you, with all my heart, blessed success in your dedicated labour for the good of our country and for the consolidation of peace among nations.

A CPC Delegation Visits Africa

From February 2 to 18, 1981, a delegation of the Christian Peace Conference visited Zambia, Zimbabwe, Angola and Ghana. It was composed of: Bishop Dr. Karoly Toth, CPC President; Metropolitan Filaret of Kiev and Galich, Chairman of the CPC Commission for Continuation of Work; the Rev. Dr. Lubomir Miřejovský, CPC General Secretary; the Rev. Christie Rosa, CPC Deputy General Secretary; and the Rev. H. J. Oeffler, member of the CPC Working Committee.

In the countries it visited the CPC delegation was received by heads of states, government executives, leaders of Christian councils and Churches. During these meetings an exchange of views on topical international problems took place. The CPC delegation informed them about the activities of the movement, its aims and tasks for the nearest future.

The visit of the CPC delegation was extensively covered in all countries by the mass media (Church and state press, radio and TV).

In the Kursk Diocesan Administration

On September 26, 1980, at a ceremony in the Kursk Diocesan Administration, commendation letters of the Kursk Regional Peace Committee and the Regional Commission of Assistance to the Soviet Peace Fund were presented to the rectors of the Kursk Diocese: Archpriest Aleksandr Rogozinsky, Rector of the Kursk Church of All Saints; Archpriest Boris Khrshanovsky, Rector of the Kursk Church of the Presentation of the Blessed Virgin in the temple; Archpriest Feodosiy Zhdanov, Rector of the Church of St. Nicholas in the village of Zuevka; Archpriest Ananoliy Shashkov, Rector of the Church of the Tikhvin Icon of the Mother of God in the town of Fatezh; Archpriest Gri-

goriy Mashlyakevich, Rector of the Trinity Church in the town of Oboyan.

Presenting the awards, V. P. Zhidkikh, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Kursk Region on behalf of the Regional Peace Committee, the Regional Commission of Assistance to the Soviet Peace Fund and from himself personally, congratulated the recipients and cordially thanked them for their peacemaking efforts, as well as for their financial support of the Peace Fund, and wished them further success in their patriotic activities.

Archbishop Khrizostom of Kursk and Belgorod, who spoke next, thanked the

Regional Peace Committee and the Regional Commission of Assistance to the Soviet Peace Fund for their attention to the peacemaking efforts of the recipients of the awards.

Vladyka Khrizostom said further that throughout her history the Russian Orthodox Church has always been with the Russian people and the state in their just struggle against various invaders and enslavers.

"On September 21, 1980, the Feast of the Nativity of the Blessed Virgin," the Vladyka continued, "the Russian Orthodox Church, headed by her Primate, His Holiness Patriarch Pimen, solemnly celebrated the 600th anniversary of the Kulikovo Battle. On that day the Russian warriors, led by the Grand Duke of Moscow Dimitriy Ioanovich, with the blessing of St. Sergiy of Radonezh who had given him two monks as visible symbols of the blessing from the Holy Church, routed the hordes of Khan Mamai and thus started the liberation of Russia from the Mongol-Tatar yoke.

"The Russian Orthodox Church has always prayed for all who sacrificed their lives for their country, especially for the sons and daughters of our Motherland, who fell in the last, terrible world war, our twenty million compatriots, who could have been alive and working for the good of their Motherland."

In conclusion, Vladyka Khrizostom congratulated the recipients of the awards and invoked God's blessing upon them.

Archpriest Aleksandr Rogozinsky spoke on behalf of the awarded. He thanked for the awards, and for the appreciation of their modest peacemaking efforts, and asked them to assure the Regional Peace Committee and the Regional Commission of Assistance to the Peace Fund that the rectors would endeavour to intensify their efforts for the good of their great Motherland, and for the cause of peace throughout the world.

Hegumen ALEKSANDR

CHRONICLE

From January 19 to 23, 1981, the World Forum of the Youth and Students for Peace, Detente and Disarmament took place in Helsinki, Finland.

S. Rasskazovsky, a student of the LTA, participated from the Russian Orthodox Church, and Hegumen Sergiy Fomin, Representative of the Russian Orthodox Church at the CPC, from the Christian Peace Conference.

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On January 21, 1981, a meeting of the Working Group for preparation of the next regular meeting of the CPC Theological Commission took place under the chairmanship of the CPC General Secretary at the Christian Peace Conference head-

quarters in Prague, CSSR. Archpriest Aleksandr Kravchenko, Rector of Odessa Theological Seminary, attended the meeting.

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On January 26-30, 1981, a meeting of the CPC International Secretariat took place in Prague, CSSR. The meeting considered various aspects of the CPC peacemaking activities in the light of the current international situation and discussed preparations for the next regular session of the CPC Working Committee. Hegumen Sergiy Fomin, Representative of the Russian Orthodox Church at the CPC and Deputy General Secretary of the CPC, attended the meeting.



ORTHODOX SISTER CHURCHES

His Beatitude BENEDICTOS I, Patriarch of the Holy City of Jerusalem and All Palestine

On December 9, 1980, the Church of Jerusalem suffered a severe bereavement—her Primate, His Beatitude Benedictos I, Patriarch of Jerusalem, who had steered the Church of God in the Holy City of Jerusalem and All Palestine for more than twenty years, passed away.

His Beatitude Benedictos I, Patriarch of Jerusalem (secular name Vasiliōs Papadopoulos), was born in 1892, in Chesnekri Prusa, near Nicomedia. There he received primary education. At the age of 14 he entered the school at the Jerusalem Patriarchate, which he finished in 1914. Soon he was appointed staff member of the Patriarchate and took monastic vows under the name of Benedictos. Then, in the rank of hierodeacon he entered the Brotherhood of the Holy Sepulchre of the Lord, which at that time was in the prime of its activities.

During World War I, Hierodeacon Benedictos together with Patriarch Damianos of Jerusalem and the Holy Synod of the Church of Jerusalem was in Damascus. On his arrival in Jerusalem after the war he was appointed secretary of the Patriarchate.

In September 1921, Hierodeacon Benedictos entered the Faculty of Law of the Athens University, which he graduated in 1925 with the degree of Doctor of Law.

In 1927, the Supreme Authority of the Jerusalem Church sent Hierodeacon Benedictos to Lausanne to participate in the conference of the "Faith and Order" movement.

In 1929, he was ordained hieromonk and then raised to the rank of archimandrite. At the same time he was appointed Exarch of the Patriarch of Jerusalem to the Archbishop of Athens and All Hellas and Dean of the Jerusalem Church Metochion in Athens.

In 1946, Archimandrite Benedictos was elected member of the Holy Synod. In 1947, he was at the head of the commission on outstanding issues of the Jerusalem Patriarchate.

In 1950, he was appointed Chairman of the Finance Committee and juridical adviser of the Patriarchate.

That same year, Archimandrite Benedictos spoke at the Geneva congress on trusteeship as a representative of the Jerusalem Patriarchate on the internationalization of the Holy City of Jerusalem.

On March 18, 1951, by a decision of His Beatitude the Patriarch of Jerusalem and the Holy Synod, Archimandrite Benedictos was consecrated bishop for zealous fulfilment of the obediences placed upon him by the Supreme Authority of the Jerusalem Church. On the responsible post of Archbishop of Tiberias, Bishop Benedictos was the closest associate of His Beatitude Patriarch Timotheos of Jerusalem.

On December 31, 1955, His Beatitude Patriarch Timotheos passed away. For more than a year after his demise the Jerusalem Church was headed by Archbishop Athenagoras of Sebastia, the Locum Tenens of the Patriarchal See.

On January 29, 1957, Archbishop Benedictos of Tiberias was elected Primate of the Jerusalem Church. His patriarchal enthronization was held on March 1 in the Cathedral of the Resurrection in Jerusalem, where he had been consecrated bishop.

His Beatitude Patriarch Benedictos was a good pastor of the Church. He made a great contribution to the cause of promoting pan-Orthodox unity and ecumenical communion of all the Christians, of preserving and strengthening international peace.

His Beatitude Benedictos was an erudite person. His researches into many ecclesio-juridical and ecclesio-historical problems have appeared in various publications. He also wrote the new Constitution of the Jerusalem Church, which was drawn up in 1958.

At the time of the Primacy of His Beatitude Benedictos, in 1964, the holy relics of St. Sabas the Sanctified were returned from Italy, where they had been taken by crusaders. Under him the Cathedral of the Resurrection in Jerusalem was renovated, the Monastery of the Holy Cross and the Monastery of the Holy Apostles in Tiberias were restored, some new churches were built.

His Beatitude Patriarch Benedictos was a great, benevolent friend of the Russian Orthodox Church and our country. In 1968, he took part in ecclesiastical celebrations in Moscow and

the Trinity-St. Sergiy Lavra, dedicated to the 50th anniversary of the restoration of the Moscow Patriarchal See.

His Beatitude Patriarch Benedictos accorded attention and love to the Russian Orthodox Mission in Jerusalem, our Gorneye Convent and other institutions of the Russian Orthodox Church in the Holy Land. He gave them paternal help in the fulfilment of the responsible obediences placed upon them by the Supreme Authority of our Church, on strengthening traditional sisterly relations between the Russian Orthodox Church and the Church of Jerusalem.

In 1972, at the shrines of God's City of Jerusalem and Palestine, His Beatitude Patriarch Benedictos welcomed with brotherly love His Holiness Patriarch Pimen of Moscow and All Russia on his pilgrimage to the Holy Land.

All the pilgrims of our Holy Church—hierarchs, clerics and laymen remember His Beatitude Patriarch Benedictos for the warmth of his paternal kindness and generosity.

The Russian Orthodox Church together with her Primate, His Holiness Patriarch Pimen, offers up fervent prayers to God that He grant His Beatitude Patriarch Benedictos of Jerusalem repose with the saints.

May his memory live forever!

FOR THE 1300TH ANNIVERSARY OF THE BULGARIAN STATE

The Theological Symposium at the Sofia Theological Academy

Dr. Vasil Pandursky, a professor at the theological academy, read a paper on the theme: "Liturgical Veneration of St. Kliment of Ohrid". St. Kliment of Ohrid was one of the first and closest disciples and associates of Sts. Cyril and Methodius. After the death of St. Methodius in 885, when the disciples of the saintly brothers were expelled from Moravia, St. Kli-

ment together with Naum and Angelariy set out for the Bulgarian capital to see Prince Boris. In Bulgaria St. Kliment founded the Ohrid school. In 893, during the reign of King Simeon, he became Bishop of Velitsa and Ohrid. During this time he built many churches, and, for himself, the Monastery of St. Panteleimon the Great Martyr in Ohrid; he wrote sermons for feast days and many prayers and hymns, and finished the translation of the Pentecostarion from

Concluded. For the beginning see *JMP*, No 4, 1981.



The Iberian Icon of the Mother of God brought to Moscow in 1648
It was painted by an Athonite monk, Iamvlikh Romanov

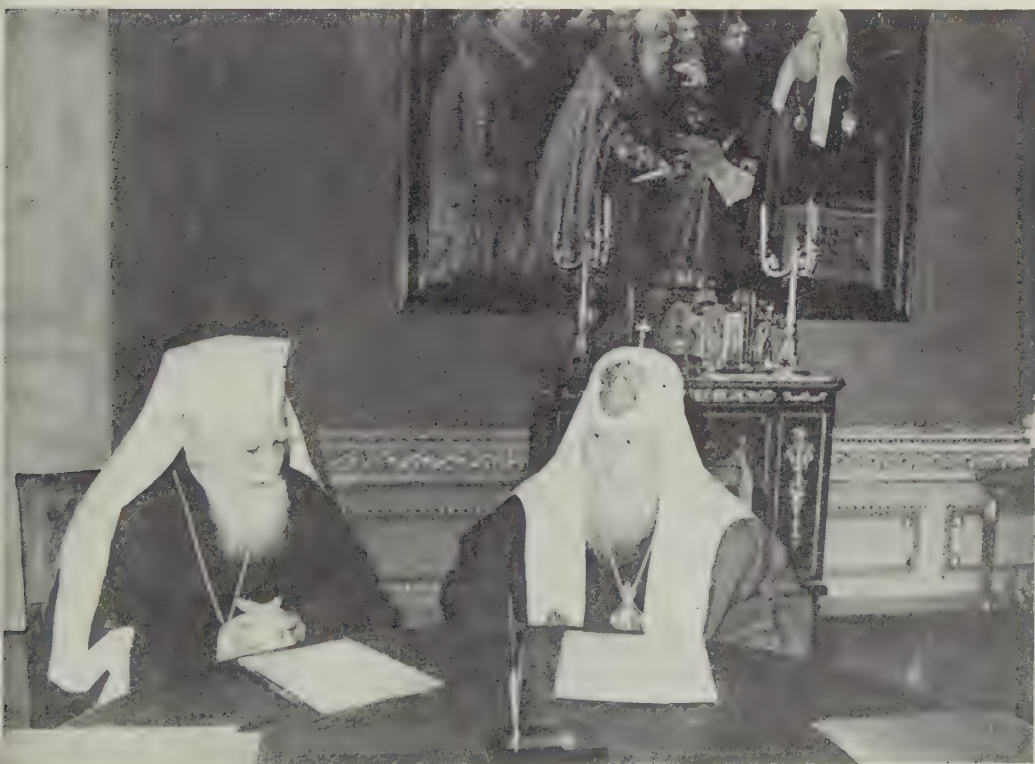
Moscow, Novodevichy Convent



His Holiness Patriarch Pimen of Moscow and All Russia
by the shrine of St. Aleksey in the Patriarchal Cathedral of the Epiphany



The meeting between the Primates of the two Orthodox Churches — His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness Patriarch Maksim of Bulgaria — at the Moscow Patriarchate on February 17, 1981





Divine service at the Korets Convent of the Holy Trinity on the occasion of the centenary of its restoration



Archbishop Makariy of Uman together with Bishop Sevastian of Kirovograd and Bishop Ioann Zhitomir conducting a panikhida by Hegumenia Apollinaria's grave

See p. 2



Their Graces the archpastors, who attended the celebrations in the Korets Convent of the Holy Trinity, during Divine Liturgy

See p. 24



May 25, 1980, Holy Trinity Day. Bishop Serafim of Penza and Saransk being solemnly welcomed before divine service in the Cathedral Church of the Dormition in Penza

See p. 29



March 6, 1981. His Holiness Patriarch Pimen of Moscow and All Russia presenting the Order of St. Sergiy of Radonezh, 1st Class, to Metropolitan Yuvenaliy of Krutitsy and Kolomna. The Department of External Church Relations was awarded this order on the occasion of its 35th anniversary



The Holy Synod of the Russian Orthodox Church at its session on March 23, 1981



The Russian Monastery of St. Panteleimon on Holy Mount Athos. Below (left) — the pilgrims of the Russian Orthodox Church at the monastery landing

See p.
22





The Icon of St. Aleksey,
Miracle Worker of Moscow and All Russia, with medallions depicting his life

15th century, by Dionisiy, Tretyakov Art Gallery, Moscow

the Greek. The Pannonian *Lives of Sts. Cyril and Methodius* are also ascribed to him.

God glorified the remains of St. Kliment, which are buried in the Monastery of St. Panteleimon which he built, by signs of His mercy through the prayers of the saint, as is stated in his *Extensive Life*. All of this soon gave rise to the ecclesiastical renown of St. Kliment. His disciples compiled in Slavonic the first service for his dormition on July 27. This Slavonic service to St. Kliment was preserved in one manuscript Menaion dated 1435 (No. 122, Sofia National Library) and was published by E. Sprostranov in 1912 and Prof. I. Ivanov in 1913. Aside from this old Slavonic service, there is an earlier mention of St. Kliment's canonization in the Assemani Gospel of the 10th-11th centuries. In the menologion of this Gospel under July 27 it says: "Our Holy Father St. Kliment, Bishop of Velitsa". The Greek service to the saint was compiled by the Archbishops of Ohrid—Blessed Theophylaktos (1084-1107), Dimitrios Chomatian (1216-1234), Constantinos Cabasilas and Grigorios. This Greek service was published in Moskapolis, Albania, in 1742, later in Venice in 1784, and finally by Balashev in 1898. A new Slavonic translation of this service was made by Hieroschemamonk Kallistrat of Zographou, and it was published by the Synod in 1901. The name of St. Kliment of Ohrid was entered into the Synodicon of King Borill of 1211. Here the commemoration of Sts. Cyril and Methodius was followed by the commemoration of Sts. Kliment, Savva, Gorazd and Naum as zealous labourers in the field of Slavonic literature and enlightenment.

Originating here is the idea of the seven saints of the Slavo-Bulgars, for whom Hieromonk Grigorios Moskhopolets wrote a service in 1741-1742. It was translated into Church Slavonic by Hieroschemamonk Kallistrat of Zographou for publication in 1903 in Plovdiv. On the basis of the service to St. Kliment put out in 1901 and the service to the seven saints, Bishop Parfeniy of Levka compiled in 1958 new services for a new synodal publication.

This edition—*Order of Services for the Whole Year with the Lives of the Saints, Equal to the Apostles, the Seven Slavo-Bulgarian Enlighteners* (Sofia, 1958)—also contains two separate akathistoi to St. Cyril and to St. Methodius and the Akathistos to St. Kliment of Ohrid, which is read each Friday in the church of the Sofia Theological Academy of St. Kliment of Ohrid.

St. Kliment of Ohrid is mentioned in the lity at Matins and at the Proskomide during the removal of the fourth particle in honour and in memory of the great hierarchs. Mention is also made of his name in the Dismissal of any order of service: "...and among the saints our father, Kliment, Bishop of Ohrid, Miracle Worker...". The relics of St. Kliment rest to this day in the city of Ohrid, in the church which bears his name. There is also a relic in the Church of the Seven Saints in Sofia.

Apart from liturgical commemoration, St. Kliment has been glorified over the centuries in iconography. The oldest extant image of the saint is an 11th-century mural in the Church of St. Sophia in Ohrid (1040). The image of the saint has also been executed in wood-cuts, engravings, sculpture, etc. Prof. V. Pandursky analyzes several of these works.

Veneration of St. Kliment of Ohrid began to grow considerably in the 18th century. Of great significance here was the *History* by St. Paisiy of Hilandar, in which particular attention is devoted to St. Kliment's educational activities. His works were published in a three-volume set by the Bulgarian Academy of Sciences to mark the 1050th anniversary of his death. Prominent Bulgarian scholars—Prof. B. Angelov, Prof. Dr. K. M. Kuev, Kh. Kodov and K. Ivanova, took part in the publication. A synodal publication entitled *St. Kliment of Ohrid. Sermons and Teachings*, a translation into modern Bulgarian by Archimandrite Dr. Afanasiy Bonchev, came out in 1970. Since 1902 St. Kliment has been the patron saint of the Sofia State University. Since 1950 he has been the patron saint of the Sofia Theological Academy as well. Monu-

ments to St. Kliment have been erected in Preslav and Veliko Trnovo. Prof. V. Pandursky notes in conclusion that the majestic image of St. Kliment of Ohrid, the great Bulgarian and Slavonic enlightener, has not faded in over a millennium.

In his paper entitled "St. Kliment of Ohrid as a Preacher" Assistant, Candidate of Theology Ivan Denev indicates the principal sources for studying the life and preaching of St. Kliment: *Extensive Greek Life of the Saint*, *Short Greek Life*, services to the saint in Old Bulgarian and Greek, the common Greek Service to the Seven Saints, and the sermons of St. Kliment which have survived, primarily in 12th-18th century copies.

Attributed to St. Kliment are 75 sermons, of which 16 bear his signature and 59 do not. They are subdivided according to form and content into homilies, discourses and eulogies. Ivan Denev describes in detail each type of the preaching heritage of the saint and notes that they are suffused with imagery, emotion, dynamism and musicality. In conclusion he says that in the person of St. Kliment we can see one of the first creators of the Bulgarian poetic language, Bulgarian literature, Bulgarian culture and school. His sermons are a weighty contribution to the development not only of Old Bulgarian, but of all of Slavonic literature.

In his paper, "The Life and Work of St. Naum of Ohrid", Archpriest Prof. Radko Poptodorov deals with one of the founders of Bulgarian education—St. Naum, a disciple of Sts. Cyril and Methodius and the continuer of their work. St. Naum took part in their efforts to establish the Slavonic Church, school and literature. Later he became one of the founders of the Preslav Literary Centre and the first assistant of St. Kliment of Ohrid in founding the Ohrid School.

We learn about the life and work of St. Naum from sources which can be divided into direct and indirect. The direct ones are the two Bulgarian *Lives* of the saint—an earlier *Life*, written in the first half of the 10th century by a disciple of St. Naum, and a more recent one, compiled from an-

cient written sources in the 13th-14th centuries. The author mentions the latest works on St. Naum. Six years ago the German researcher, Trapp, published a recently discovered *Life of St. Naum* in Greek, with a German translation, in the journal *Byzantine-Slavonic Studies* (1974, No. 2, pp. 168-182). The first mention of this *Life* came from the Bulgarian scholar, Ivan Duichev, in 1938, who promised to publish it. He did this only in 1976, giving only one facsimile of the document. The *Life* and Service to St. Naum "are of particularly great interest as literary works and historical sources" (Ivan Duichev. *Extensive Greek Life and Service to Naum of Ohrid*. Sofia, 1969, p. 279). It is assumed that they were compiled by Dimitrios Chomatian or Constantinos Cabasilas, Archbishops of Ohrid, who lived in the 13th century.

Indirect sources on the life and work of St. Naum are the written documents and monuments connected with the life and work of Sts. Cyril and Methodius, St. Kliment of Ohrid, and others.

The sources report that St. Naum died in 910 in the eightieth year of his life, therefore he must have been born in 830. According to one of the sources, he grew up in Moesia, i.e. in Bulgaria. It can be concluded that both St. Naum and St. Kliment became the disciples of Sts. Cyril and Methodius prior to the Moravian mission.

Having tied his destiny to the Slavonic enlighteners, St. Naum studied the Slavonic written language, created by St. Cyril, and helped to spread it in Bulgaria as well as Moravia. In 863 the saintly brothers along with several of their associates set out for Moravia, where they lived for some three and a half years, during which time St. Naum was one of their first assistants in their work to introduce divine service in Slavonic in the Moravian Church, to establish a Slavonic Church order, to found Slavonic schools, and to disseminate the Slavonic written language. In Moravia and Pannonia St. Naum shared the fate of the saintly brothers: he not only taught and preached, he also exposed along with them the fallacy of the "trilinguals", who fought against the Slavonic

Church and school. This is why only Sts. Naum and Kliment, at the request of the brothers, were ordained to the priesthood upon the order of the Pope.

The devastation of the Slavonic Church and literature in Great Moravia brought St. Naum to Bulgaria. Here he became active in implementing the great tasks which faced the new state—to create conditions for Slavonization, to master the written language, and introduce the people to the heritage of world culture, thereby making a substantial contribution of their own to the building of cultural life on the European continent.

The speaker dwelt at length on the historical situation of the time. Prince Boris, the wise and farsighted ruler of Bulgaria, realized the need for the two cultural centres in the state: one was located in the northeastern part of the country—in the capital city of Preslav, and the other—in the southwest, in flourishing Ohrid. St. Naum headed the former centre. The latter was entrusted to the younger, St. Kliment. Unlike the school in Ohrid, the one in Preslav, which was run by St. Naum, was of a scientific and academic rather than a general educational nature. With the passage of time it developed extensive literary activity, the result of which was the creation of a rich collection of original and translated literature of the 10th century in the vernacular, a collection which was unparalleled at that time in Europe. This was the golden age of Bulgarian literature.

St. Naum occupied his post in Preslav until 893. By then St. Kliment had been elevated to the dignity of bishop and most of his attention was directed to administering Church affairs in this area. The young prince, Simeon, appointed St. Naum head of the literary school in Ohrid. Whereas St. Kliment founded a university of sorts in Ohrid, St. Naum became its second teacher, after St. Kliment or along with him.

St. Naum reached the age of 70 in late 9th century. He left teaching and entered the monastery of St. Michael the Archangel and All the Heavenly Hosts, which he had built on the shore of Lake Ohrid. He was greatly revered

and respected during the ten years or so he lived in this monastery, which stands to this day. Before his demise he took monastic vows, and on December 23, 910, he passed away at a very old age. The compiler of his *Life* writes that he was buried by his "brother, comrade and sympathizer", the "Blessed Kliment", in the monastery church.

The image of St. Naum, the dedicated continuer of the lofty cause of Sts. Cyril and Methodius, has been preserved in the memory of the generations. Bulgaro-Slavonic tradition has accorded him pride of place among the saints of the Bulgarian Church who founded the Slavonic written language. St. Naum is included in the Seven Saints, placed next to St. Kliment and the Slavonic enlighteners themselves—Sts. Cyril and Methodius. The recognition of sanctity, the speaker points out in conclusion, is the worthiest expression of veneration and reverence, the highest assessment which can be given to patriotic work combined with dedicated service of God.

Archimandrite Nestor Kristev, Magister of Theology, read a paper entitled, "The Dissemination of the Liturgical Veneration of St. Kliment of Ohrid and His Literary Heritage in Russ". He notes that the works of St. Kliment penetrated very early into Old Russ and even reached Novgorod, Rostov Veliki, Vladimir-Volynski, Rylysk, Chernigov and Suzdal by way of Kiev. How did they get into Russia? The answer to this question is provided in the *Story of Times Past*, which is in a way the first systematic work on the history of Old Russ, as well as in the Chronicle of Ioakim.

In the early 10th century (903) the Bulgarian Tsar Simeon (893-927) sent "learned priests and many books" to Kiev. Through these books the Old Bulgarian literary language penetrated into the Russian lands, about which Nestor the Chronicler writes: "For there is one Slavonic language... the same written Slavonic in Russ and among the Danubian Bulgars". The influx of Bulgarian books into Russia intensified after Bulgaria fell under the power of Byzantium in 1018. Featured prominently were the sermons of

St. Kliment, under whose influence Luka Zhidyata, Metropolitan Ilarion, Vladimir Monomakh and others wrote their own sermons. Many of St. Kliment's sermons were included in the printed Russian short *Lives* of the saints of 1642-1643, as well as in the Chetii-Minei of Metropolitan Makariy. The sermons of St. Kliment in 12th-18th century copies are preserved in many Russian libraries.

Senior researcher, Khristo Kodov, presented a paper entitled "Nomocanon Reports by Matthew Blastares on the Ohrid Archbishopric". He drew attention to a report, which is little known and rarely used in scholarly writings, in a book by the 14th-century Byzantine scholar and expert in canon law, Matthew Blastares, entitled *Syntagma kata stichion* (1335). Examining the tenth chapter of the book "On the Bishoprics of Bulgaria, Cyprus and Iberia", Khristo Kodov draws the following conclusions: in the first half of the 14th century the Ohrid Archbishopric still preserved its autocephalic state; during his conquests in 1333-1334 King Dušan of Serbia did not impinge upon its independence; the Greeks and Serbs called it Bulgarian. A copy of the Slavonic translation of Matthew Blastares's book is in the manuscript collection of the Bulgarian Academy of Sciences.

Docent Khristo Stoyanov, of the Theological Academy, delivered a paper entitled "The Diocese of St. Kliment". One of the problems which has not been satisfactorily and conclusively solved to this day is the question of the location and confines of St. Kliment's diocese. In the *Extensive Greek Life* of the saint, the author of which is Blessed Theophilaktos of Bulgaria (1085-1107), the enlightener of Ohrid is called "Bishop of Drembitsa and Velika". Khristo Stoyanov examines the different views on this issue of philologists and historians—P. Šafarik, S. von Liengenthal, Prof. M. Drinov, G. Balashev, Prof. V. Zlatarsky, Academician E. Georgiev, V. Yagich, E. Golubinsky, N. Tunitsky, Academician I. Snegarov, P. Gautier, P. Kolezarov, etc.—and comes to the conclusion that the episcopal title of St. Kliment reflected his work as the primate

of two dioceses—of Dragovitsa, near the town of Solun, and Velitsa, in the southwest of Rhodope.

The symposium of Russian and Bulgarian theologians was fresh and clear evidence of the traditional fraternal ties of friendship and love between the Sister Churches—the Bulgarian and Russian. Through the prayers of Sts. Kliment and Naum may the All-Generous Lord bless and augment the peaceful work of the two peoples in the joint service of peace on Earth. With these words of his concluding speech Prof. Dr. Iliya Tsonevsky, expressing his heartfelt gratitude to all the participants in the symposium, declared the scholarly session closed.

* * *

On November 26 the Holy Synod of the Bulgarian Church gave a reception which was attended by hierarchs and clerics of the Bulgarian Church headed by Metropolitan Pimen of Nevrokop, the delegation from the Russian Church, professors of the Theological Academy, and staff members of the synodal departments. Among the guests was Khristo Marinchev, Vice-Chairman of the Committee for Bulgarian Church Affairs and Religious Cults.

Metropolitan Pimen of Nevrokop, a member of the Holy Synod, delivered a speech. Among other things he said that in all their historical trials, the Bulgarian people have always turned their gaze, full of hope, to the north, to Russia. Whatever Old Bulgaria gave Russ in the 10th-11th and 14th-15th centuries, began to be returned to us in the 16th century as material assistance for restoring Bulgarian monasteries, in the form of theological and liturgical books, and ecclesiastical requisites and vestments for the Bulgarian churches. Representatives of Bulgarian youth received education in Russia as scholarship-holders of state or charitable societies and organizations. It is appropriate here to mention the unforgettable Raiko Zhinzifov, Dobri Chintulov, the brothers Lyuben and Petko Karavelov, Exarch Anfim of Bulgaria, Metropolitan Kliment, Exarch Stefan of Bulgaria, and many, many others. Great is the selfless work of the fraternal Russian people,

who returned to us faith, freedom and culture, he concluded.

On behalf of the Holy Synod of the Bulgarian Church, Metropolitan Pimen proposed a toast to the Primates of the two Sister Churches—His Holiness Patriarch Pimen and His Holiness Patriarch Maksim, to the beloved guests of the Bulgarian Church—Archbishops Vladimir and Kirill and their companions, and to the fraternal friendship of our peoples.

In his response, Archbishop Vladimir expressed heartfelt gratitude to His Holiness Patriarch Maksim and to the Holy Synod of the Bulgarian Church for their invitation to take part in the theological symposium, and for the warm hospitality accorded the delegation; he said that this meeting of representatives from the theological schools will serve to consolidate the traditional ties of love and fraternal co-operation between the Sister Churches.

In the afternoon, Archbishop Kirill,

Archbishop Vladimir and members of the delegation, accompanied by Archimandrite Nikita, visited the Soviet Embassy in the PRB, where they were received by the Soviet Ambassador N. P. Tolubeyev.

On November 27, the delegation along with Bishop Ioann and Archimandrite Nikita visited the stauropegion Rila Monastery. In the monastery church the guests sang a troparion and a hymn to St. Ioann of Rila and kissed his relics. They also visited the cave of the saint and the tower of Protosebastos Dragovol Khrelio and learned about the history and the landmarks of the old Bulgarian cloister. In the refectory the father superior of the monastery, Bishop Gelasiy, gave a dinner in honour of the delegation.

On November 28, the delegation returned home.

Archimandrite NIKITA,
Representative of the Moscow Patriarch
to the Patriarch of Bulgaria

Sofia, Bulgaria

The Role Played by Sts. Cyril and Methodius in the Enlightenment of the Slavonic Peoples



he importance of the activities of Sts. Cyril and Methodius, Equal to the Apostles, the First Teachers of the Slavs, has always

been assessed by Orthodox consciousness from the point of view of the general historical role of Byzantium and its place in universal history. Being the Eastern part of the Roman Empire, within the confines of which the New Testament events took place and where the Church arose and the Christian culture reached the pinnacle of its development, Byzantium naturally attracted the religious sympathies of the neighbouring Slavonic peoples for whom it was destined to become the Light from the East—*ex oriente Lux*. Graeco-Slavonic relations are rooted in antiquity, but only by the 9th century, in the period of the transition of the Slavs from a tribal orga-

nization to statehood, do historical horizons clear up so that the futility of paganism becomes apparent both for the young Slavonic states, which saw the empire of the Eastern Romanoi* as a model of a strong and stable state with the Church instituted and a high level of culture, and also for Byzantium for which the Christianization of the Slavonic peoples offered some definite and very important political guarantees. It was in these conditions of the 9th century that the educational activities of Sts. Cyril and Methodius took place. And it pleased God and men, that they should become the Apostles of the Slavonic world.

The life and activities of Sts. Cyril and Methodius cannot be studied out of the general context of Byzantine and Slavonic history and their problems. In this connection one can mention the initial denial and the subse-

A paper read at the theological symposium in the Sofia Theological Academy to mark the 1300th anniversary of the Bulgarian state on November 25, 1980.

* The Greek for "Romans"; the Greeks often called themselves "Romans"—Ed.

quent gradual acknowledgement of the historic role of Byzantium by European historiography. For a long time, scholars used to describe the history of Byzantium as a world in stagnation, permanent court seditions and despotism¹. 18th-century historian, Edward Gibbon, who specialized in the history of Eastern Roman Empire, generalized the negative concept of Byzantine history which was created in the "Age of Enlightenment"². This negative attitude to the history of Byzantium by Western scholars in the first decades of the 20th century made itself felt in Russia as well. However, unlike Western scholars, who regarded Byzantium as an embodiment of everything stagnant and backward, the Slavophiles made a positive assessment of the Eastern Roman Empire. To the Roman culture of the West, poisoned and perverted by rationalism, I. V. Kireyevsky opposed the Hellenic world with its lofty artistic-contemplative culture and its mysticism. An outstanding representative of Slavophilism, A. S. Khomyakov, said that to disparage Byzantium was to admit one's own ignorance³.

Since the second half of the 19th century the views of progressive scholars gradually prevailed over the negative concept that was formed of Byzantine history. From the point of view of an objective and scholarly substantiated approach to Byzantine history it becomes quite obvious that "over the thousand years of Byzantium's existence, its historical role and its position among other states changed, but it is impossible to imagine world history without the contribution made by Byzantium, which left a noticeable trace in the progressive history of mankind"⁴. Acting as a bridge between East and West, Byzantium exerted a great influence upon the culture of the Arabic, Romanic, Germanic and Slavonic world. The brilliant achievements of Arab scholars in the reign of the Abbasids in Asia, of the Fatimids in Africa and of the Omayyads in Spain can only be explained by the assimilation of Hellenic scholarship available in Arabic translations, and even these translations were done not by Muslims, but by

Nestorians, Jacobites and in general by Christians in Syria, Mesopotamia and Egypt⁵. Romanic, Germanic and Slavonic tribes always acknowledged the political and cultural superiority of Byzantium. The high prestige of the worldwide Roman Empire was one of the factors which led to the triumph in Europe of Christianity which spread from the two main centres of the empire—Constantinople and Rome.

The educational activities of Sts. Cyril and Methodius, who carried out their Saracene⁶, Khazar and Moravian missions on behalf of the Byzantine government and the Patriarch, reflected the Arab-Byzantine and Slavonic-Byzantine relations of the 9th century. Despite the external differences of these missions, there is an organic inner bond which finds expression in their common attitude to the Slavs. Currently available historical data allows us to assume that the Saracene mission was of definite significance for the Slavs of Syria, whereas the Khazar mission was greatly related to the history of the Eastern Slavs in the Black Sea region. For a detailed explanation of this question one must turn to the history of Graeco-Slavonic relationship.

We know that after the death of Emperor Justinian the Great and the failure of his colossal projects of restoring the worldwide Roman Empire, the state of Byzantium, until the 9th century, was continuously gripped by an acute foreign policy crisis. But the empire successfully coped with all difficulties. What is more, from the second half of the 9th century under the emperors of the Macedonian dynasty, it was able to launch a new offensive, scoring military victories over its adversaries and spreading its cultural influence through Orthodox missionaries⁷ in time of peace. In the 10-12th centuries, the empire, as Charles Dille points out, had its second "Golden Age". In the opinion of Academician V. G. Vasilievsky, it was the Slavonic colonization that played the decisive role in the revival of the empire, i.e. the spread of Slavonic communities on the territory of Byzantium in the 7th-8th centuries. A similar view was expressed by Academician

F. I. Uspensky⁸. The fact that the Slavs largely colonized Macedonia and Thrace in the 6th-7th centuries as well as some remote parts of the Byzantine Empire, such as Thessaly, Epirus and Peloponnesus, does not arouse any serious arguments today⁹. As for Macedonia, with the city of Thessalonica—the birthplace of Sts. Cyril and Methodius—located on its southern border, the well-documented views of M. Drinov, F. I. Uspensky, L. Niderle and other leading authorities on the question of Slavonic colonization, are today generally accepted; they believe that in the 7th century Macedonia was populated by Slavonic tribes from end to end¹⁰. It was this region that was described by Byzantine writers as *Sklavinia*—the country of the Slavs¹¹.

To clarify the question about the supposedly Slavonic nature of the Saracene mission of Constantine the Philosopher (St. Cyril), it is necessary to turn to available facts about the Slavonic colonization in Asia Minor. Academician V. I. Lamansky affirms that it was Justinian II who organized Slavonic military colonies in the 7th century in the military-administrative district of Opsikion (the Opsikion theme) in Asia Minor. In 687, during the war waged by Justinian II with the Arabs, a detachment of 20,000 Slavs from the Opsikion theme defected to the Arabs¹². In 754 many Slavs (*sklavoi*) fought at Tion in an internecine war between two Syrian emirs¹³. V. I. Lamansky quotes evidence by Theophanes concerning 5,000 Slavs who took the Arab side and settled in Syria in the village of Skevokovol¹⁴ (*en Komi Skevokovolo*) in the Apamean region, and also evidence by Nicephorus about a migration of large numbers of Slavs: "The Slavs, persecuted in their country, crossed the Euxinus. Their number was said to be about 208,000. They settled by the Artana River"¹⁵.

According to the Arab author Al-Be-lazouri (9th century), Merwan-ibn-Muhammed (8th century) settled the Slavs in a region bordering on Byzantium¹⁶. Arab sources mention Slavonic fortresses on Arab territory: Hisn-as-Sikaliba and Lulu¹⁷. The political conditions in the caliphate in the 50s-60s

of the 9th century were studied by the German scholar, Weil¹⁸. This research gives grounds to assume that Byzantine ministers were no less informed about the fanatical personality of the Caliph Mutavakkil, to whom the Saracene mission was dispatched, and about the internal and external condition of his state, than the 19th-century German Arabist. So why should the Byzantine government send to Mutavakkil a 24-year-old priest-philosopher? Did they expect him to convert the caliph to Christianity or to justify to him the teaching on the Holy Trinity professed by Byzantium? The shrewd Byzantine ministers could hardly expect from such a mission anything less than insults, mockery or even barbarism and violence.

Taking into account the convincingly presented view of V. I. Lamansky, which is also backed by historical documents, that the purpose of the mission, which included "asyncrete Photius, later the famous Patriarch, and also Georgius, the son of..." (his father is not named)"¹⁹, was an exchange of prisoners of war, one can assume that Constantine the Philosopher was given a secret and fairly dangerous mission. As a man who knew Slavonic he had a diplomatic task to perform in the proposed negotiations with the Slavs who played the important role of eunuchs at the court of the caliphs and, what is more, who were assigned an important role in Arab military operations against Byzantium. Most probably by organizing the Saracene mission, the Byzantine government wanted to convert to Christianity the bellicose subjects of the caliph—the Slavs who lived in Northern and Western Syria. From this point of view the Saracene mission is an organic element of the educational activities of St. Cyril the Apostle of the Slavs²⁰.

The ideological and chronological sequence of the Saracene mission of St. Cyril was the Khazar mission of the saintly brothers, which pursued, besides the general interests of Christianity, also some concrete tasks related to Russo-Byzantine relations. Already at that time the problem of attracting the vast Russian state to

one of the world religions acquired full importance. What was essentially involved was a political and cultural organization of a large and powerful country over an indefinite duration of history. Islam was imperceptibly, but steadily advancing on the steppelands of Southern Russia from the 8th century, engulfing the local nomad tribes of the Turkic and even Slavonic extraction. Given favourable conditions, this could have led to an emergence of a second Spain in that region, of a Muslim outpost on the Graeco-Slavonic East. It was obviously the Khazar state that was destined to become the starting point of this process, since it played a prominent role in the history of the countries located between the Black and the Caspian Seas in the 9th-10th centuries²¹. All this was viewed with natural anxiety by the Byzantine rulers, who regarded the Khazar mission as an opportunity to clarify the situation in Eastern Europe and Asia Minor.

The Khazar capital, Itil, was located in the vicinity of what is now the city of Astrakhan²², and on their way there Sts. Cyril and Methodius had to cross the Crimea. Sources on the Crimea in general, and on Chersonese and Sudak in particular, have some puzzling and as yet unelucidated facts in Russian history. In the authoritative view of F. I. Uspensky, Russian supremacy on the Black and the Azov Seas in the 9th and 10th centuries is not a conjecture, but a necessary explanation of a whole period in Russian-Byzantine relations. One of the documents elucidating Russian-Byzantine relations in the 9th century are the discourses of Patriarch Photius, the teacher of St. Cyril, delivered in the St. Sophia Church in 865 when Askold and Dir raided Constantinople.

A year later Patriarch Photius mentions Russ in his encyclical in which he gives credit to the Constantinople Church for the conversion of the Russians who had accepted a bishop and zealously observed the Christian rites. For any scholar investigating this problem it is quite obvious that it is difficult to reconcile Patriarch Photius's testimony concerning the Russian attack on Constantinople in

865 with his statement about their acceptance of Christianity in 866. But one gets an entirely different picture if one assumes that the encyclical deals with other facts than those mentioned in the discourses, that is to say, not with the conversion to Christianity of Askold and Dir, as was assumed before, and not with setting up a Greek bishopric in Kiev, which actually did not take place in 866.

One explanation of the contradictory nature of these facts may be that in his encyclical Patriarch Photius had in mind a dispatch from Cyril and Methodius about the conversion of a belligerent *kagan* (a military leader) who used to attack a Greek city in the Crimea and about their successful preaching among the Fullan tribe which are the events reported in the *Life of St. Cyril*. If one takes the view of F. I. Uspensky that the voivode (*kagan*)²³ who attacked the Crimea and was converted to Christianity was a Slav and that the mysterious Fullan tribe denoted Southern Russ, then the Khazar mission of Sts. Cyril and Methodius becomes an event of major importance which directly belongs to the realm of early Russian history²⁴. Assessing the significance of the Khazar mission, one must admit its prevailing Slavonic nature. From the facts mentioned in the Pannonian *Life* one has to assume that by defeating in his polemics the Khazar Jews, St. Cyril undermined the moral credit of Judaism and Islam amongst the Eastern Slavs and thus paved the way to their gradual conversion to Christianity.

However, if one takes into account that the purpose of the Byzantine mission to the Khazars was a political one, it would be also natural to assume that Constantine the Philosopher and Methodius were not included to convert to Christianity the Jews and Muslims among the Khazars. The Khazar nobility consisted almost exclusively of the worshippers of the One God and His Prophet Moses or Mohammed. It would have been a shortsighted policy on the part of the Byzantine government, which needed the aid and support of the Khazars, to approach them with a denial of the Law and the Koran and try to con-

vince them instead that they had to recognize the Holy Trinity and the Gospel teaching. Consequently, Sts. Cyril and Methodius were included into the mission not as experts on Judaism and Islam, but as men who knew and loved the Slavs and their language. This point of view expressed by Lamansky, who believed that "the land of the Khazars also included a number of heathen Slavonic tribes",²⁵ confirms that the Khazar mission also had as its aim the education of the Slavs.

The third—the Moravian mission of Sts. Cyril and Methodius—was by its nature and importance a brilliant fulfilment of the tasks put by European history before the Byzantine Church in the 9th century. The historical aspect of the Moravian mission is clear in many respects. It was Academician V. I. Lamansky who pointed to the historical continuity between the preceding Khazar mission and the arrival of envoys from the Moravian Prince Rostislav. "As soon as he learned what had been accomplished by Constantine the Philosopher in the Khazar Province, among the Poljane, the Moravian Prince Rostislav, prompted by concern for his own tribe, sent envoys to Emperor Michael, saying that his people wished to abandon idolatry and turn to the Christian Law"²⁶.

It is known that following the proclamation by the Moravian princes of their submission to Emperor Carl the Great of the Franks at the Regensburg Assembly in 803, the Latin-German clergy became active in Moravia²⁷. For the historical future of the Slavs it was very important to decide to which of the two cultural centres, Rome or Constantinople, the Slavonic states would adhere. The solution of this problem in favour of Byzantium was predetermined historically because, unlike the Romano-Germanic West, the Graeco-Slavonic East was a single whole.

Scholars investigating the educational activities of Sts. Cyril and Methodius trace the origin of their own profound knowledge of the Slavs to the commonly accepted fact of Slavonic colonization of Byzantium. The area of Olympus in Asia Minor where

the two saintly brothers remained before setting out on their Khazar mission was within the Opsikion theme populated by Slavs. This region, which included part of ancient Mysia and Bithynia and also the adjacent Paphlagonia located to the east, was an area of Slavonic settlements since ancient times in Asia. Even Homer knew of the existence of the Venedae* in Asia Minor, and according to Sophocles and some later authors—Strabo, Livy, Tacitus and Pliny, this tribe set up a Venedic colony in Lombardia²⁸. One can assume with a fair measure of confidence that it was the Slavs in Asia Minor who had accepted Christianity before all the other Slavs. As we know from the Acts of the Apostles and the Revelation, Asia Minor was one of the earliest and strongest centres of Christianity. It was there that the Seven Churches were located whose candlesticks were revealed to St. John the Divine in his prophetic vision and to whom the prophesies of *Alpha* and *Omega* were addressed. Some of these Churches, like Pergamos and Thyatira, were only a short distance away from Slav settlements in Mysia and Bithynia²⁹.

There cannot be the slightest doubt that there were monasteries and sketes on Olympus in Asia Minor in the 9th century. For example, among his charges against Patriarch Photius, which must have been invented, Anastasius the Librarian indicates that in the 860s the Patriarch drove away from Olympus some hermits who supported the deposed Patriarch Ignatius and burned down their cells³⁰. The presence of St. Cyril in a monastery on Olympus enabled him to get in touch with Slavs from the Opsikion theme, which gives us reasons to regard Olympus, together with Thessalonica and Bregalnica in Macedonia and Chersonese in the Crimea as a probable place where Cyril could have invented the Slavonic alphabet and translated the Aprakos**.

* Venedae (Geneti) — one of the ancient names of the Slavs.

** From the Greek "aparakos" — inaction (as applied to Sunday as a day of rest). The title applied to liturgical readings from the Gospel and the Apostle arranged in the order of the annual cycle of Sundays and feasts. — Ed.

In the absence of reliable philological or historical evidence on this matter, the only task which warrants scholarly justification is to try and retrace as far as possible some forgotten information revealing the existence of contacts of Cyril and Methodius with the Eastern Slavs.

One such trace leads to the time when the two saints and first teachers of the Slavs were preparing themselves for their public activities and unfolds the secret of St. Cyril's retreat into a monastery. Describing his life in Constantinople in the capacity of the Patriarch's librarian, the biographer of St. Cyril makes the following remark: "He went to the Narrow Sea and hid himself in a monastery there; with great difficulty they found him after 6 months"³¹. "The Narrow Sea" is not a geographical name, but a translation of the Greek word—*otenos*—which means narrow. This was the Byzantine name for the Bosphorus. In Russian chronicles the Bosphorus is called Sood³². Among the monasteries located there (on the Sood) there was a monastery of St. Mamant near which there was a Russian colony. One of the articles of the treaty, signed by Oleg with the Greeks in 911, safeguarded the rights of some Russian merchants who kept an inn "at St. Mama's" in Byzantium. It is quite possible to assume that this inn already existed in the second half of the 9th century³³, which also makes it possible to assume that St. Cyril became acquainted with the Russ even before the Khazar mission, and his invention of the Slavonic alphabet may be dated to that period.

The hypothesis of J. Šafarik, which was later developed by several other scholars (I. V. Yagich, V. N. Shchepkin, I. Weis, E. Georgiev, and others) that Cyril invented the Glagolitic alphabet and not the Cyrillic, which is traditionally ascribed to him and which bears his name, appears to be invalid for the very obvious reason that the most essential expression of the Apostolic and educational activity of St. Cyril could not have been some artificial system of cryptographic symbols. It could only have been an al-

phabet based on the Greek uncia script, sanctified by the words of eternal life, and, as E. E. Granstren correctly points out, "the impracticability of the Glagolitic alphabet is explained by the impracticability of its source"³⁴.

The invention of the Slavonic alphabet by St. Cyril and his translations, which were continued after him by St. Methodius, were of great ecclesiastical and historic importance. During the celebrations to mark the millennium of the demise of Archbishop St. Methodius, the Slavonic world bowed before the immortal feat accomplished by the holy first teacher of the Slavs. The Moravian mission of Sts. Cyril and Methodius had a vital and historic importance for the destiny of the Slavs. The fulfilment of the Moravian mission by Sts. Cyril and Methodius had created the essential prerequisites for the ecclesiastical and state independence of the Slavonic peoples, including their own language, liturgy, spiritual culture and education.

One unquestionable result of the educational activities of Sts. Cyril and Methodius and their disciples was the flourishing of the Bulgarian culture in the days of Simeon. There are strong reasons to believe that divine service in Kiev in the late 9th century was conducted in the Slavonic language and that Slavonic liturgical books received from Bulgaria were used. The Christianization of Russ took a long time, and before the reign of Grand Duke St. Vladimir, Equal to the Apostles, it was Bulgarian Christianity that had a stronger influence on the process than Byzantine Christianity³⁵.

The Moravian mission was a restraining factor in the autocratic tendencies of Rome manifested in the pontificate of Pope St. Nicholas I, and ensured the inviolability of the Eastern Christian rite. The universal aspect of the activities of Sts. Cyril and Methodius, Equal to the Apostles, the Enlighteners of the Slavs, consists in the establishment of a national Slavonic Church and in passing on Byzantine Orthodoxy to the Slavs.

¹ M. Ya. Syuzumov. *Istoricheskaya rol Vizantii i eyo mesto vo vseмирnoy istorii* (The Historical Role of Byzantium and Its Place in World History). "Vizantiisky Vremennik", Vol. XXIX, Moscow, 1969, p. 32.

² I. N. Borozdin. T. N. Granovsky i voprosy istorii Vizantii (T. N. Granovsky and Problems of Byzantium History). "Vizantiisky Vremennik", Vol. XI, Moscow, 1956, p. 271.

³ *Ibid.*, p. 272.

⁴ M. Ya. Syuzumov, *op. cit.*, p. 32.

⁵ A. Budilovich. Concerning the Graeco-Slavonic Aspect of the Activities of Sts. Cyril and Methodius. Warsaw, 1885, p. 20.

⁶ The elder brother of Cyril, Methodius, did not take part in the Saracene mission.

⁷ E. E. Lipshits. *Slavyanskaya obshchina i eyo rol v formirovani Vizantiiskogo feodalizma* (The Slavonic Community and Its Role in the Formation of Byzantine Feudalism). "Vizantiisky Vremennik", Vol. I, Moscow, 1947, p. 145.

⁸ F. I. Uspensky. *K istorii krestyanskogo zemlevladieni v Vizantii* (On the History of Peasant Land Tenure in Byzantium). "Journal of the Ministry of Public Education", 1883, Vol. II, p. 223.

⁹ A fresh attempt by several Greek scholars (K. Amantos. *History of the Byzantine State*. Athens, 1939. By the same author. *Slavs in Greece*. Byzant. — Neugriech. Jahrb., 16, 1939-1943; P. Charanis. *On the Social Structure of the Later Roman Empire*. Byz. XVII, 1944-1945) to belittle the scale of Slavonic colonization does not stand criticism from numerous and sufficiently convincing sources (R. A. Nasledova. *Makedonskie slavyane kontsa IX-nachala X v. po dannym Ioanna Kameniaty* (Macedonian Slavs of the late 9th-early 10th century According to Descriptions by John Kameniaty). "Vizantiisky Vremennik", Vol. XI, Moscow, 1956, p. 82.

¹⁰ R. A. Nasledova. *Makedonskie slavyane kontsa IX-nachala X v po dannym Ioanna Kameniaty* (Macedonian Slavs of the late 9th-early 10th centuries. According to Descriptions by John Kameniaty). "Vizantiisky Vremennik", Vol. XI, Moscow, 1956, p. 82.

¹¹ *Ibid.*

¹² V. I. Lamansky. *The Slavonic Life of St. Cyril*. Prague, 1915, p. 12.

¹³ A. Budilovich, *op. cit.*, p. 21.

¹⁴ V. I. Lamansky. *O slavyanakh v Maloi Azii, v Afrike i v Ispanii* (Concerning the Slavs in Asia Minor, Africa and Spain). St. Petersburg, 1859, p. 2.

¹⁵ V. I. Lamansky. *The Slavonic Life of St. Cyril*. Prague, 1915, p. 12.

¹⁶ *Ibid.*

¹⁷ Vasiliev. *Vizantia i araby* (Byzantium and the Arabs). St. Petersburg, 1900, pp. 97-98.

¹⁸ Weil. *Geschichte der Chalifen*. Vol. II, pp. 337-372. Mannheim, 1848.

¹⁹ V. I. Lamansky. *The Slavonic Life of St. Cyril*, p. 8.

²⁰ The road to the venue of the negotiations on

the River Lyamis passed across a Slav settlement near the fortress Lulu. One can assume that following the visit of Constantine the Philosopher to Lulu in 855 a group of people was formed in 856 who inclined towards Christianity and Byzantium and who wanted to secede from Baghdad. According to Arab sources in 859 the fortress of Lulu was already in the hands of the Greeks.

²¹ A. Budilovich, *op. cit.*, p. 25.

²² E. Golubinsky. *Svyaty Kirill i Metodiy, pervouchiteli slavyanskie* (Sts. Cyril and Methodius, the First Teachers of the Slavs). Moscow, 1885, p. 9.

²³ Emperor Basilus of Macedonia uses the word "kagan" ("Kagan"—a Russ military leader) to describe Avarian, Khazar and Russ princes. V. I. Lamansky. *The Slavonic Life of St. Cyril*, p. 43.

²⁴ F. I. Uspensky. *Na pamyat tysyacheletnei godovshchiny slavyanskikh prosvetitelei* (In Memory of the Millennium of the Enlighteners of the Slavs). "Izvestia Slavyanskogo blagotvoritelnogo obshchestva", No. 4, St. Petersburg, 1885, p. 235.

²⁵ V. I. Lamansky. *The Slavonic Life of St. Cyril*, p. 75.

²⁶ E. I. Vitte. *Svyaty pervouchiteli slavyanskie Kirill i Metodiy i kulturnaya rol ikh v slavyanstve i Rossii* (The First Teachers of the Slavs. Sts. Cyril and Methodius and Their Cultural Role with Respect to the Slavonic Nations and Russia). St. Petersburg, 1908, p. 22.

²⁷ I. Malyshvsky. *Svyaty Kirill i Metodiy, pervouchiteli slavyanskie* (Sts. Cyril and Methodius, the First Teachers of the Slavs). Kiev, 1886, p. 84.

²⁸ V. I. Lamansky. *O slavyanakh v Maloi Azii, v Afrike i Ispanii* (Concerning the Slavs in Asia Minor, Africa and Spain). St. Petersburg, 1859, p. 178.

²⁹ A. Budilovich, *op. cit.*, p. 10.

³⁰ Hergenröther. *Photius Patriarch von Konstantinopol*. Vol. I, p. 530.

³¹ F. I. Uspensky. *Na pamyat tysyacheletnei godovshchiny slavyanskikh prosvetitelei* (In Memory of the Millennium of the Enlighteners of the Slavs). "Izvestia Slavyanskogo blagotvoritelnogo obshchestva", No. 4, St. Petersburg, 1885, p. 236.

³² A phrase in the chronicle ascribed to Princess Olga and addressed to the Emperor: "You will get the same reception in Pochain as I was given in Bosphorus", reflects one version of the events that took place in 955. (A. N. Sakharov. *Diplomatia knyagini Olgi* [Diplomacy of Princess Olga]. "Voprosy Istorii", 1979, No. 10, p. 30.)

³³ F. I. Uspensky. *Op. cit.*, p. 236.

³⁴ E. E. Granstrem. *O proiskhozhdenii glagolicheskoi azbuki* (Concerning the Origin of the Glagolitic Alphabet). "Trudy Otdela Drevnerusskoi Literatury", XI, Moscow, 1955, p. 302.

³⁵ M. V. Levchenko. *Vzaimootnosheni Vizantii i Rusi pri Vladimire* (Mutual Relations of Byzantium and Russ at the Time of Vladimir). Vol. VII, Moscow, 1953, p. 194.

Archbishop VLADIMIR,
Rector of the Moscow
Theological Academy and Seminary

A LABOURER IN THE VINEYARD OF THE LORD (Mt. 20. 1-16)

For the 70th birthday of Archpriest GEORGIY NOVAK



Those who know Protopresbyter D. Th. Georgiy Novak personally, often find it hard to believe, that this untiring labourer in the vineyard of the Lord turned 70 in 1980. His spiritual discipline, inexhaustible energy, aimed at the good of the Holy Church, immutable love for life are founded on deep faith in the Risen Lord Jesus Christ.

Father Georgiy (in Czech Jiří) Novak was born on July 25, 1910, in the town of Znojmo, in the south of Moravia, into the family of a worker. After primary school he finished the town's college of general education. Already at that time, in his essay on the theme: "The Aim of My Life", 14-year-old Jiří wrote such words: "I shall live according to the commandment of Christ: *Therefore all things whatsoever ye would that men should do to you, do ye even so to them.* I think this is the only true programme of life". Following the ideal of his adolescent years, the young Christian firmly decided to devote himself to the service of the cause of Jesus Christ and Orthodoxy, which was brought to Moravia and Czechia by the Sts. Cyril and Methodius the Apostles of the Slavs.

In 1924, Bishop Gorazd of Czechia, Moravia and Silesia sent him together with several young men to the seminary in Sremski Karlovci*. Georgiy Novak finished the seminary with honours and continued his education at the Theological Faculty in Belgrade. The Czechoslovak Orthodox Church was short of priests at that time, therefore His Grace Gorazd did not bless Georgiy Novak to continue his education in Yugoslavia, but ordained him, already married by that time, presbyter and in 1932 appointed him rector of a parish in the town of Tabor. In 1934, he was appointed

member of the diocesan council, he fulfilled the duties of an oikonomos, and then—secretary of the diocese. Father Georgiy conducted divine services in many parishes. Vladyka Gorazd entrusted him to hold biblical conversations with young believers. Father Georgiy worked over theological articles, and gave lectures on Orthodoxy. Since 1941 up to the liquidation of the Orthodox Church in Czechoslovakia by the Nazis in 1942, he headed the theological courses.

During the Nazi occupation, the leaders of the Czechoslovak Orthodox Church were executed. The Church was outlawed: Father Georgiy was arrested and sent to a labour camp until the end of the war. Many severe trials fell on his lot, but he did not betray his people and Orthodoxy. Father Georgiy Novak deeply believed that only the Russian people could become a reliable support for his Motherland and for the Orthodox believers in Czechia and Slovakia.

After the end of World War II Father Georgiy took the most active part in the restoration of the Orthodox Church in Czechoslovakia. Father Georgiy was a member of the Church delegation which visited Moscow in January 1946, with the petition that the Czech Diocese enter the jurisdiction of the Russian Orthodox Church. On his return from Moscow he made a lot of speeches about the life of the Russian Orthodox Church*.

Under the leadership of Vladyka Elevation (†1959), he took part in the work of setting up a new administrative structure for the Orthodox Church in Czechoslovakia. In 1951, the Czechoslovak

* The Orthodox Church in Czechia and Slovakia in those years was in the status of a diocese under the jurisdiction of the Serbian Orthodox Church.

* Father Georgiy was a participant in the Conference of Heads and Representatives of the Autocephalous Orthodox Churches in Moscow in July, 1948. After that he visited the Russian Orthodox Church many times and was a participant in many outstanding events of her life. Many workers of this Church kept brotherly feelings of sincere love in their hearts to the remarkable labourer of the Czechoslovak Orthodox Church.

vak Orthodox Church received autocephaly from the Russian Orthodox Mother Church.

While he was director of the diocesan council and a member of the metropolitan council, Father Georgiy Novak gave much attention to the development of the Church press. He often represented the Czechoslovak Orthodox Church in the ecumenical movement. He participated in the organization of the Ecumenical Council of Churches in the CSSR. Since the beginning of the foundation of the Christian Peace Conference Father Georgiy provided very active work in its staff.

In 1950, Father Georgiy graduated from the Theological Faculty in the town of Prešov, and in 1960 he received the degree of Doctor of Theology, having defended the thesis: "The Social Aspect of Orthodox Ethics". That same year he became Chancellor of the Metropolitan Council and for twenty years he carried all the burdens of this responsible obedience side by side with His Beatitude Metropolitan Ioann (†1975) and then with His Beatitude Metropolitan Dorotej. He fulfilled his difficult duties zealously, but first of all he remained a pastor. He conducts divine services in Prague and is a member of the administration of the parish in Prague II since 1976. The care for the Cathedral of Sts. Cyril and Methodius, Equal to the Apostles, is also his duty; under the guidance of Father Georgiy the cathedral is undergoing thorough repairs now.

Father Georgiy Novak is a well-known theologian. His articles and reviews were published in the journal *Hlas Pravoslavi* ("The Voice of Orthodoxy"), in various Orthodox anthologies and calendars, in the *Theological Sbornik* and other Orthodox publications. Some of his works have been published abroad. Father Georgiy was in cooperation with Vladyka Gorazd during the publication of the Orthodox Catechism, Popular Collection, *Lives of Sts. Cyril*

and Methodius. He edited the second edition of the Popular Collection and Orthodox Catechism, an edition of the Bible Stories. He participated in the translation of the catechism into the Russian and Slovak. He was the editor of a book by His Beatitude Metropolitan Elevferiy: *In the Vineyard of God*. Father Georgiy prepared the second edition of the work by Vladyka Gorazd *The Rules for the Clergy* (1950), participated in the compiling of the prayer-book *The Lord's Prayer, The Rules of the Orthodox Church in the CSSR* and the collection *The Ecclesiastical Law of the Orthodox Church* (the translation of the latter two was made by Father Georgiy himself). Father Georgiy is one of the authors of the monograph *The Ecclesiastical Law*. For all those who seek to become proficient in the teaching of Jesus Christ his work *Piety and Morals of an Orthodox Christian* (1942) is of intransient value. The work of Father Georgiy Novak on Orthodox morals has become a part of the gold fund of educational literature, used at the Theological Faculty in Prešov.

For selfless labour for the good of Holy Orthodoxy, Father Georgiy was honoured with the right to wear a mitre and a second cross during divine services. He was awarded the Order of Sts. Cyril and Methodius, and the Church Order of Prince St. Vladimir, Equal to the Apostles. The Government of the CSSR conferred upon him the medal "For Loyalty: 1933-1945". Fifty years have been devoted to labour in the vineyard of God. Father Georgiy still continues to work fruitfully for the benefit of the Holy Church.

We prayerfully wish Father Georgiy God's many mercies, health and strength for promoting the prosperity of the Orthodox Church and the Czechoslovak Republic, for the cause of strengthening peace on earth. "Many Years" to him!

Father RADIM PULEC



The Fifth Theological Conversations Between Representatives of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland

. As a rule, every friendly contact or meeting is joyous, and brings spiritually enriching variety to life; but the interrelation of people united by common aspirations and joint labour is, without a doubt, especially impressive and fruitful.

Such are the meetings of theologians of our Church with their non-Orthodox colleagues. These ecumenical meetings, conducted for the first time only two decades ago, have been firmly incorporated into the practice of our Church, and form one of the most significant manifestations of her ecumenical vital activity.

As is known, the Russian Orthodox Church has taken part in a systematically organized theological dialogue with the Evangelical Church of Germany (FRG) since 1959, with the Roman Catholic Church since 1967, with the Evangelical Lutheran Church of Finland since 1970, and with the Federation of the Evangelical Church in the GDR since 1974.

Discussions conducted by our Church with the enumerated Churches at intervals of from two to four years make possible the exchange of opinions on liturgical and social problems and the accumulation of a vast amount of theological material, presented in the form of reports and participation in discussions by those taking part in the dialogues. Moreover, one of the principal goals of the dialogue should be considered the comparison of ecclesiastical doctrines of both Churches— participants in one or another dialogue, free from local and individual extraneities and deviations, making it possible to reveal, with a greater or lesser degree of accuracy, points of coincidence of dogma and traditions of both sides, as well as the points of their divergence.

In particular, dialogues between our Church and Protestant Churches, where several fundamental aspects of dogma were subjected to a thorough study, have been distinguished by the greatest degree of intensity. Moreover, together with divergences, there was a coincidence of points of view on many problems, considered insolvable “stumbling blocks” before the beginning of the dialogue.

Among such problems in the thematics of a series of discussions, Christology and soteriology (doctrine on salvation) and the study of one of the fundamental mysteries of the Church—the Eucharist—occupy the most prominent position. During the past years, participants in the dialogue have presented a series of reports and have devoted many hours to free discussion of these topics. Reports and participation in discussions, as well as the concordant theses and résumés worked out on the basis, proved to be a vital contribution to theological science, a contribution which summed up in significant measure the historically accumulated reflections and judgements of theologians of various Churches and set forth in an essentially new way these topics which possess an intransient actuality for every Christian.

The fullest measure of concords, even consensus, was attained in the sphere of social-peacemaking thematics, which invariably occupied a highly prominent position in every conversation. This became possible due to the practical unanimous accord of the entire Christian world on questions of individual and national moral conduct and the apprehensions shared most particularly by all, connected with the arm race, with social, economic and political contradictions and with frequent

aggravations of the international situation.

From June 5 to 11, 1980, the fifth in a series of conversations between Russian Orthodox and Finnish Lutheran theologians took place (see *JMP*, 1980, No. 9 regarding the composition of both delegations) in the Finnish town of Turku.

On June 4, our delegation arrived by train from Leningrad at the capital of Finland—Helsinki. At the station we were warmly welcomed by the Bishop of Finland, Dr. Aimo T. Nikolainen, several Finnish participants in the forthcoming meeting, as well as members of the clergy and laity of the Autonomous Orthodox Church of Finland and of the Russian communities of the Protecting Veil and of St. Nicholas in Helsinki, which came under the jurisdiction of the Moscow Patriarchate.

After dinner in a comfortable restaurant located in a picturesque seaside suburb of the capital, the delegates arrived towards evening at the scientific and religious centre of Finland—the town of Turku (Åbo). Here in the church school vacant during the summer and surrounded by forested rocky hills, the delegates were given accommodations providing indispensable conditions for work, prayer and relaxation.

The following day, June 5, after a Lutheran service conducted by Dr. Aimo T. Nikolainen in the nearby Church of St. Mary, the conversations were opened. The heads of both delegations delivered short introductory speeches, and the welcoming telegrams from His Holiness Patriarch Pimen, the President of the Republic of Finland, Urho K. Kekkonen, and the retired former Archbishop of the Evangelical Lutheran Church of Finland, Dr. Martti Simojoki, were read out. A time-limit was established for the forthcoming sessions and a decision was made on the chairing in turn of the sessions by delegation heads: from the Orthodox delegation—Metropolitan Antony of Leningrad and Novgorod, from the Lutheran—Archbishop Mikko Juva of Turku and Finland.

The programme of conversations an-

nounced at the first session included two topics, the dogmatic and practical life, the significance of which is difficult to overestimate:

1. "Faith and Love from the Point of View of Salvation".

2. "The Theological Bases of the Churches' Peacemaking".

As in former conversations, reports from both delegations in the dialogue were presented in written form and read at the sessions on each topic. Bishop Dr. Aimo T. Nikolainen, Archbishop Mikhail and Prof. Tuomo Mannermaa presented reports on the first topic.

Such fundamental Christian experiences as faith and love, in spite of their seeming elementariness and simplicity, are understood in a multiplicity of ways. In Orthodox and Protestant, and in particular, Lutheran theological traditions, notwithstanding the Gospel, common-Christian understanding of faith and love as foundations of salvation, there nonetheless exists a difference in the stress placed on their various aspects and manifestations. In addition, when speaking of faith, theologians, even those belonging to the same confession, quite often attach to this word different significance. Therefore, a great achievement of the conversations should be considered the common conviction, reflected in reports and discussion and subsequently formulated in summarizing theses, that acknowledgement of Christian doctrine as the truth alone does not prompt one to a good Christian life, and therefore cannot be considered saving faith, although the term "faith" lends itself to such an acceptance (Heb. 11.6). Apostle James terms such "faith" dead faith (Jas. 2. 26). As stated in the theses, only a "living, personal bond with God through Jesus Christ, Son of God, by the work of the Holy Spirit" can be considered saving faith. Love—the first fruit of the Holy Spirit (Gal. 5. 22), and faith, which worketh by love (Gal. 5.6) generates love in the same way as a good tree brings forth good fruit (Lk. 6. 43-45). This age-old Orthodox view was expressed previously by the Protestant delegation in conversations with theologians of the Evangelical Church of Germany (FRG)

"Arnoldshein III" in 1967, but at that time only in the form of statements made during discussion. Thus, the late Prof. E. Wolf stated: "The present-day renewal of protestant theology is expressed, in particular, in an understanding of faith not as an acceptance of dogma as the truth, but as a state of man: faith is to abide in Christ..."¹. In these conversations this time with Finnish theologians, this most important proposition was set forth clearly and exhaustively in the concordant theses which have already been mentioned [see theses 3 and 4 relating to speeches on the theme "Faith and Love from the Point of View of Salvation". Résumés and theses of the conversations are printed in this issue].

The acknowledgement, discernible throughout the reports and reflected in the theses of the decisive role played by love in salvation, which originates from its divine ontology, is just as significant [see theses 2, 5 and 6].

The patristic assertion was formulated for the first time in modern theology in the theses that although *faith, which worketh by love* (Gal. 5. 6) *is a more excellent way* (1 Cor. 12. 31), both hope of retribution for good accomplished and even fear of punishment for sins can, however, serve to evoke virtuous deeds and, therefore, bring salvation [see thesis 5]².

Toward the end of the second work day, participants in the conversations heard reports on the second point of the agenda presented by Archpriest Prof. Nikolai Gundyayev and Hieromonk Feofan on the part of the Orthodox delegation and by F. Kleve and the Rev. S. Lehtonen on the part of the Lutheran delegation. They set forth the theological foundations of peacemaking, which is very important in order to avoid the frequently practised isolation of the Christian struggle for peace from other features and aspects of vital Church activity. It is very characteristic that while the discussion over significant divergences in the approach to dogmatic, and most especially, soteriological problems was dragged out, an accord on ideas of peacemaking and related problems of sociological order was so complete that the concordant theses were completed

earlier than for the first part of the agenda.

From among a number of extreme many-faceted and outstanding theses on Church peacemaking, the declaration of the close connection of peace between people with inner peace, which the Christian should constantly experience in his relations with God, especially noteworthy.

The theses reflect the concern of the Church and of all mankind about the "lack of sufficient security, which causes international tension", about the increase of arms and about ever continuing social inequality. A large space in the theses was devoted to the danger of environmental pollution and depletion of natural resources which threatens all mankind.

After a lengthy and thorough discussion, to which the entire last work day of the sessions was devoted, theses on both points of the work programme as well as a communique [published in *JMP* 1980, No. 9] reflecting the course and results of the conversations were solemnly signed on June 11 by the heads of both delegations, who noted in their concluding remarks the fruitfulness of the conversations, the spirit of brotherly cooperation which reigned at them and their significance for the rapprochement of both Churches—participants in the dialogue, as well as for the strengthening of friendship and neighbourly bonds between the people of the Soviet Union and Finland.

Common prayers, held at the beginning and end of each session, as well as the divine services, to which a significant portion of time was allotted, contributed greatly to good relations among participants in the conversation and to their radiant spiritual state. Thus on Saturday, June 7, the Feast of the Invention of the Head of St. John the Baptist, Vladyka Metropolitan Antoniy, together with Archbishop Mikhail and Bishop Alexi of Joensuu celebrated Divine Liturgy and preached a sermon in the Orthodox Church of St. Alexandra in Turku. Metropolitan Antoniy sermonized on St. John the Baptist, whose virtuous deeds were the fruit of his faith; in this way the preacher joined the theme of his sermon with the thematics of the conversation.

The next day Vladyka Antonyy again delivered a sermon, this time in the cathedral church of Turku, where all the delegates prayed at a solemn Lutheran service attended by a crowd of worshippers. Here the sermon of Vladyka Antonyy bore a vividly expressed mariological character, which, as the Orthodox delegation expected, appeared somewhat unexpected for the Lutheran community. However, Dr. Martti Siinojoki, the former Archbishop of the Evangelical Lutheran Church of Finland, who had arrived the preceding day and had attended the service, stated, while commenting on the sermon in a private talk, that reverence for Mary, Mother of God, occupies a significant and firm place in the religious life and theology of his Church, and, therefore, the theme selected and the sermon itself were received by the listeners with understanding and satisfaction.

Immediately after the service the delegates headed for the residence, located near the cathedral, of Archbishop Dr. Mikko Juva, who had arranged a reception in their honour; the reception took place in a warm, cordial atmosphere full of Christian spirit. Archbishop Dr. Mikko Juva gave an interesting report on the current state of affairs of the Church which he heads, her organization and spiritual and social activity.

In the evening of the same day, the participants in the conversations attended a prayer meeting in a church situated in the suburb of Raisia. This time a sermon was delivered by Archbishop Mikhail, who had selected as his theme the parable of the hidden treasure, found in a field (Mt. 13. 44). Then Bishop Dr. Aimo T. Nikolainen gave a speech in which he presented much interesting statistical data from the Church-social sphere. After the prayer meeting the guests enjoyed a dinner, given by the leaders of the community, in a lively fraternal atmosphere.

A motorboat outing along the seaside skerries organized on June 10 for the delegates by the Ministry of Public Education proved a unique and impressive form of relaxation. Hundreds of picturesque islands, several rather

large, many only several tenths of square metres in size, appeared and vanished from the "seafarers'" sight, leaving an impression of diversity against the general background of a harsh, northern landscape, looking welcoming in the sun's rays.

The summer residence of the President of the Finnish Republic is situated not far from the shore. The majestic building with its austere architecture overlooks the surroundings and blends splendidly with a blossoming park through which the guests took a rather lengthy excursion. The flag above the presidential palace was lowered, which signified the absence of the president at that moment.

A visit to an ancient wooden temple, preserved since pre-Reformation times on one of the secluded and unpopulated islands of the archipelago, left an unforgettable impression. As the local custodian related, in the latter part of the Middle Ages, lepers travelling here for services from one of the nearby islands where they lived in total isolation (the last leper passed away in 1705) used to pray in the back part of the church, in an area partitioned off by a wooden grating.

A long-handled wooden scoop is preserved which was used to pass the Holy Communion to the lepers through the grating without their contacting the other parishioners in the front part of the church with an access through the side doors of the building.

Pointing to the crudely knocked together seats, lining both sides of the entrance, Archbishop Mikko Juva related that a mere two centuries ago they were used as unique "benches of disgrace": one for women having children out of wedlock, the other for men who had disgraced themselves as Christians and respectable citizens through indecent yet not criminally punishable behaviour—excessive drunkenness, debauchery, the use of foul language, etc.

After the approval of the final documents of the conversations, the Orthodox participants returned to Helsinki where a continuation of Finnish hospitality awaited them—in particular, visits to the former head of the Evangelical Lutheran Church of Fin-

land, Archbishop Dr. Martti Simojoki and Metropolitan John of Helsingfors. During the reception at Metropolitan John's residence there was an exchange of speeches in which several problems relating to the pan-Orthodox and pan-Lutheran dialogue in preparation were touched upon (His Eminence Metropolitan John is a member of the committee for the preparation of this dialogue).

In the second half of the day, on June 12, the delegates visited the Finlandia Hall, which has acquired world fame since 1975 when a Conference of the heads of 35 states on Security and Cooperation in Europe was held, and the historical Helsinki Final Act was signed. That evening, several of the delegates again came to this hall for a symphonic concert of the works of Wagner, Chaikovsky, Puccini and Bizet, while others took a stroll in the town park.

The delegates also visited several Orthodox and Lutheran Church communities, including the well-known "Stone Church", located in the lively region of the capital called "Kivikirkko". The building of the church was a successful technical solution of the task of using a huge boulder lying in one of the city's squares, one of the countless alluvial remains of the Ice Age in Finland. In 1969, in a space formed inside the boulder with the help of a blast, the new church was erected and consecrated. One can judge the grandiose dimensions of the premises, and, accordingly, of the boulder, by the volume of the church hall, which is nearly 11 thousand cubic metres and can hold 940 persons. The light, glazed-in cupola, resting on steel beams inserted into the stone walls, is 24 metres in diameter, while the cupola's height above the floor is 13 metres. Nearly 15 thousand parishioners of the neighbouring city district of Etu-Teele use the church, while the number of those attending services and church undertakings (gatherings of parishioners, religious music concerts, various

circles, etc.) reaches 170 thousand persons a year.

On June 13, the head of the Orthodox delegation, His Eminence Metropolitan Antoni, accompanied by Archpriests Igor Ranne and Pavel Krasnitsvetov departed for the town of Kuopio in order to pay a visit to the head of the Orthodox Church of Finland Archbishop Paul of Karelia and All Finland before returning to their Motherland. The remaining delegates left Helsinki for Leningrad on June 14. We were seen off at the station by Bishop Dr. Aimo T. Nikolainen, Secretary of the Lutheran delegation Dr. Lore Grönvik, representatives of the Orthodox and Lutheran clergy and many of the parishioners of patriarchal parishes in Helsinki.

Looking back on the ten days spent as guests of our cordial neighbours, we feel a keen gratitude towards our hospitable hosts, but more than that, gratitude towards God, to the glory of Whose sacred Name, Christians, having fallen into division through the course of history, more and more often gather together today in order to demonstrate their fraternal feelings and order, relying on God's help, to work together to overcome the accelerated growth of lack of understanding, of disagreement and alienation which, having arisen at one time, have continued to grow from that time onward through the centuries.

There is every reason to consider that the June Orthodox-Lutheran meeting in the town of Turku was a new and vital step on the blessed path of Christian love and unity.

FOOTNOTES

¹ "Studienheft 5 Versöhnung", 1967, Lutherverlag, Witten, S. 166.

² St. Gregory of Nazianzus. *Works*, V. III, Moscow, 1889, p. 233. Oration 40 "On the Holy Baptism". St. Abba Dorotheus. *Instructions*. Kaluga, 1895, p. 178. St. Basil the Great. *Works*, V. Sergiev Posad, 1892, p. 83, "The Rules"

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Materials of the Fifth Theological Conversations

RÉSUMÉ

On the Theme "Faith and Love from the Point of View of Salvation"

It has been stated at previous conversations that the focal aspects of the Orthodox and Lutheran teaching on salvation, justification and deification have a firm New Testament basis and there is broad singlemindedness concerning them. This mutual understanding is founded on the teaching about Christ, in this there is a common foundation. Christ is the basis of our justification and deification. At the same time it has been established that although there is marked unanimity between the Churches there are differences in the accentuation of the aspects. One such problem is the correlation of faith and love in salvation.

When the question discussed concerned the attitude of man to God and to salvation, the Orthodox preferred to speak about love, while the Lutherans spoke about faith and life of faith.

Both in Holy Scripture and ordinary language the words "love" and "faith" have many different meanings. Therefore, in speaking about faith and love, one should take into consideration the special meaning of these words in any given text of Holy Scripture.

The conversations held in Turku have shown convincingly that the teaching of both Churches on faith and love, as factors for salvation, is essentially the same.

THESES

1. God, One is substance and three in Persons, the Son and the Holy Spirit, is Love. This is the foundation of our salvation. Made incarnate for our sake and for the sake of our salvation, the Son of God, True God and True Man, Jesus Christ, by His Life, Death and Resurrection vanquished our Sin and Death and thereby became the Founder of our faith and the Source of our love of God and men (1 Jn. 4. 7, 9).

2. God revealed Himself to us in Jesus Christ as love (1 Jn. 4. 8, 16), which He bestows on mankind which was estranged from Him (Jn. 3. 16). When we become, through Holy Baptism, members of His Church and when we believe in Him as the Son of God, Who came into the world to save sinners, we participate in His Divine Life. Accepting Christ in His Holy Word and Holy Sacraments, we, using the traditional terminology, *become the children of God* (Rom. 8. 14-17), and are *justified* (Rom. 3. 24), *reconciled* (2 Cor. 5. 18) and deified (1 Jn. 3. 2.).

3. Recognition alone of the Christian teaching as the truth does not induce good deeds, nor is it saving faith (Jas. 2. 17-26). It is only found in a living, personal link with God through Jesus Christ, the Son of God and the action of the Holy Spirit (Gal. 2. 20; 5. 25).

The Lutherans accentuate faith as trust in God and His promises.

4. Thus, to have saving faith means to live and act in the Holy Spirit (Gal. 5. 25), and the first fruit of the Spirit is love (Gal. 5. 22). Since love includes the fulfilment of all the Commandments (Mt. 22. 40), it is the fulfilment of the Law as well (Rom. 13. 10). Such faith bears good deeds just as a good tree yields good fruit (Lk. 6. 43-45).

5. Salvation is granted by God through His mercy and love. In its essence, it exceeds immeasurably the possibilities of our understanding (1 Cor. 2. 9) and therefore cannot be won by good deeds alone. However, *faith which worketh by love* (Gal. 5. 6) bears good deeds as its fruit.

In this connection the Lutheran side considers that it is necessary to distinguish between deeds whereby believers try to win salvation and which the Apostle Paul calls *the deeds of the law* (Rom. 3. 19-20; 26-28), and deeds which are the fruits of the saving faith (Eph. 2. 10). Faith and *the deeds of the law* exclude each other, but faith is followed immediately by good deeds.

Faith, accompanied by hope of reward for good accomplished (2 Cor. 3. 11-12; 4. 17-18) and even fear of punishment for sins committed, may also bear good deeds (Jude 23; 1 Pet. 1. 17; Phil. 2. 12), but faith, motivated love, is always *a more excellent way* (1 Cor. 12. 31).

6. The commandment *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself* (Lk. 10. 27) points out the decisive importance of love in salvation. Love of God is the response of man to Divine Love (1 Jn. 4. 19) and it reveals itself in devotion to God, in the confession of faith and in love for one's neighbour (1 Jn. 4. 4; 7-21).

7. As the Son, by becoming man, took the image of man (Phil. 2. 6-7), so should the Christian have towards his neighbour *this mind... which was also in Christ Jesus* (Phil. 2. 5), that is to say, love, and put himself in the place of his neighbour (Rom. 15. 7), carry each other's burdens (Gal. 6. 2), showing in himself Christian love. In this love the so-called "golden rule" is realized, which Christ taught: *All things whatsoever ye would that men should*

do to you, do ye even so to them (Mt. 7. 12).

8. The more a Christian bestows the love granted to him by God upon his neighbour, the more he becomes sanctified, that is to say, Christ is reflected more in him (Gal. 4. 19; Eph. 3. 17-19) and greater is his resistance to evil. In this feat, however, a Christian remains always imperfect (Mt. 5. 48; Phil. 3. 12-14) and stands in need of repentance and remission of sins.

9. Remaining in a state of sin without repentance can lead to the loss of faith and love, and, consequently, salvation. Struggle against sin, as a disease of a soul, continues throughout the earthly life of a Christian.

10. Faith and love of man will be tried on the day of the Last Judgement. Each will be judged according to his faith as revealed in deeds of love (2 Cor. 5. 10; Mt. 25. 31-46). That is why love is greater than faith and hope (1 Cor. 13. 13), because its deeds stretch into eternity (Rev. 14. 13). Bearing in mind the coming of Christ in glory to judge the living and the dead, as we long for forgiveness and the final eternal salvation, that is, the life of the future age.

Metropolitan ANTONIY
of Leningrad and Novgorod

June 11, 1980,
Turku

Archbishop MIKKO JUVA
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RÉSUMÉ

On the Theme "The Theological Bases of the Churches' Peacemaking"

1. God created everything good, but owing to the Fall *the whole creation groaneth and travaileth in pain together* (Rom. 8. 22). To heal the world it is necessary to embody in it the original plans of God for creation.

2. The healing acts of God concerns not only individuals, but the whole of mankind as well. God's ordinations are realized, the world will be finally completed.

3. War is one of the most disastrous and dangerous consequences of sin in the history of mankind, that is why it is very important to exclude it from the life of human society. Since our world was created by God, peacemaking is the task not only of Christians, but of the whole of mankind as well. Pea-

cemaking is realized through reasonable human acts, for reason was given to man by God. In accordance with Christian teaching on creation and man, it is possible for all men to serve the cause of peace.

4. The presence of God in this world, His Kingdom and His Grace, are the joyous factors. The Kingdom of God will come one day in glory, but it is already present now. We partake of the Kingdom through the Word of God and the Sacraments. Through them we are called to be citizens of the Kingdom of God in faith, hope and love. We believe and trust that the Kingdom of Christ will come and vanquish irrespective of what will happen in this world.

5. As citizens of the Kingdom of God the followers of Christ are called to be peacemakers in the world. They can follow this call as children of God only if they are at peace with God. Where there is such peace there is a new basis for confidence and mutual service among men. The Gospel is the foundation of peacemaking for Churches.

6. The establishment of the Kingdom of God in earthly conditions is the foundation for the unity of mankind and the brotherhood of men. Because of her catholicity the Church is called to be the standard of the unity of mankind. That is why the Church, thanks to the action in the world of the creative will of God, and also because of her essence is called to promote communion among men. Thus, the Church, regarding her unity with responsibility, can serve also the unity of the world.

7. Through the Church, the Grace of God acts in the world; it leads men to communion and helps to strengthen humaneness.

8. The world is founded on truth, justice and freedom in human society. That is why Christians must act in such a way that all international, universally recognized laws and declarations, which guarantee human dignity in society, be practically implemented.

9. For the realization of humaneness it is necessary, that Christians and non-Christians try to create together such conditions wherein poverty, injustice and other forms of violence, infringing upon freedom, may be overcome.

10. Christians consider that the violation of peace and the aggression of one nation against another is fratricidal, destroying the unity of mankind, created by God, Who hath made of *one blood all nations of men* (Acts 17. 26.).

11. Men are troubled by the absence of sufficient security, which gives rise to international tension. Whereas rich nations are spending enormous sums of money on armament, hundreds of millions of people, who are living in countries that are developing or embarking

on the path of development, have not enough means of subsistence. They are deprived of the most elementary medical aid. Expenditure on armament exceeds by far the expenditure to satisfy the vital needs of people. Increase of armament is a serious menace to peace on earth.

12. Scarcity of natural resources and the pollution of the environment are the causes of the fact that the quantitative increase of goods ceases to be the main purpose. In this case, development must orient itself on the quality of life. Christians must build their life in accordance with Gospel principles, for they include the bases for the quality of human life. They should act in such a way that men will own and use natural resources with a sense of high responsibility.

13. The gulf between the rich and the poor in society and among nations impedes the realization of human dignity and is a serious menace to the cause of peace. This forces us, Christians, to demand the implementation of justice and equality in the world.

14. In the light of the aforementioned, the Church is faced with the task of educating her members in the spirit of their responsible service to the world.

15. Trust in the truth of the Church's Good News demands solidarity with those who are suffering from injustice, lack of freedom and infringement of human rights.

16. Acting prophetically, the Church cannot identify herself with the norms and structures of oppression, which humiliate human dignity. She must support people who are responsible for the socio-economic activities in striving for justice.

17. The Churches want to support the actions of states aimed at the further development of the process of détente, cessation of the arms race and creation of an atmosphere of trust among states in the spirit of the Final Act of the Helsinki Conference on Security and Cooperation in Europe.

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THE LOCAL CHURCH AND THE UNIVERSAL CHURCH

In connection with the catholicity of the Universal Church the question arises of the lawfulness of dividing the Church into the visible and invisible, earthly and heavenly. The teaching on the visible and invisible Church that appeared under the influence of empirical principles, having entered into theology, tempts theological thought greatly. Having appeared as a result of the actual state of affairs, this teaching consolidated law in Church life, as justified and legal. The visible Church is the Church on earth—the Church Militant, and the invisible Church is the Church Triumphant in Heaven. According to this division there is no complete unity between these two Churches, and this unity is especially weakened by the teaching, that the Church Militant is ruled by vicars of Christ on earth.

The Church Triumphant is the Church of the saints, the Church Militant deals with men, inclined to sin and, therefore, she is ruled in conformity with the sinful nature of her members.

Naturally, in the Church Militant the same laws, which govern the sinful, graceless empirical life, exist. There is law in the Church Militant because the sinful nature of man appears not only in his empirical life, but in the Church as well. There seemingly is no difference in the nature of the Church Militant and the Christian state, since at their base is the same sinful, as yet unchanged, nature of man. The teaching on the visible and invisible Church is considered as a uniting of grace and law. It leads to the

division of the one body of the Church and admits the division of Christ. But *is Christ divided?* (1 Cor. 1. 13).

According to the teaching on the catholicity of the Church, her unity is absolute: there is neither visible nor an invisible Church—Churches Militant and Triumphant—but the one Church of God in Christ, which in the plenitude of her unity abides in each Local Church. If we use the term mentioned above, then the invisible Church reveals herself in the visible one, and the visible Church manifests the invisible. This takes place at every Eucharist, of which we all bear witness, confessing the True Body and Blood of Christ. By abiding in the Church, we abide in the Spirit, as the Holy Spirit abides in the Church.

EPISCOPAL MINISTRY

An essential feature of the Catholic Church is her episcopate. Every Local Church is focussed in the bishop. But since there is only one Catholic Church everywhere, so there is only one episcopate. "The Catholic Church," says St. Cyprian, "is one, inseparable and indivisible, and therefore she must be united in a single whole by the mutual bond of the hierarchs"²⁴. "This unity," he writes elsewhere, "we bishops who stand at the head of the Church have to maintain firmly and defend in order to prove that the episcopate itself is one and undivided... in which each and all fully participate"²⁵. "Christ founded one Church, although she is divided into many parts throughout the world, hence the episcopate is one, consisting of many bishops who think alike"²⁶. The responsibility of every bishop lies in the fact that he

Continued. For the beginning see JMP, Nos. 3, 4.

the pastor of his own Local Church, and, at the same time, he bears responsibility for the universal communion of all Churches. Therein lies the theological meaning of episcopal sobornost which is one of the most important prerequisites of episcopal consecration. As is known, all the bishops of one or another province, who represent the episcopate of the Universal Church, must take part in the consecration of a bishop. This plurality is already mentioned in the *Apostolic Tradition* of Hippolytus (3rd century). It is prescribed in the Apostolic Canon⁴, in the Canon⁴ of the Council of Nicaea and the Canon¹⁹ of the Council of Antioch. Episcopal sobornost is the highest evidence of apostolic truth. St. Irenaeus of Lyons says: "The Primates of the Church, to whom the entire universe is entrusted, firmly preserve the Apostolic Tradition, and thereby show us that they all have one and the same Faith, they confess One and the Same Father, they recognize one and the same purpose of the Incarnation, one and the same spiritual gifts, they are guided by the same laws in administering the Church and in the fulfilment of their church ministries"²⁷.

GOVERNMENT OF THE CHURCH

In the Holy Scripture the Church is called the flock of Christ (Jn. 10. 11-16; 21. 15-17). The idea of a flock presupposes pastoral ministry in a broad sense of this word, which includes the ministry of government. Counterposing the Spirit to order, which we can find in contemporary theology, follows from the erroneous belief that it is the human will which is the organizing basis in the Church.

In the Church it is the Spirit which is the principle of organization and order. The origin of the Church lies in the Holy Spirit, and it is by the Holy Spirit that the Church lives. The Gifts of the Spirit are granted for ministry in the Church, for building up the body of the Church. The Spirit in the Church is not the origin of anarchy, but the organizing principle. Although in subsequent epochs the Church borrowed for her life an alien principle in the form of Law, one should take into account when and

why this principle had found its way into the Church, and not raise it to a norm and transfer it to epochs when the Church had lived and acted by the gifts of the Spirit.

There are different gifts and different ministries, but the Spirit is one and the same. It is the same Spirit, Who had established the apostolic, and prophetic ministries and the ministries of teaching and government in the Church. The content of ministries was different, and therefore their importance was different, too. The ministry of government was most indispensable for the life of the Church, and without it the Church cannot exist in the empirical life. Without it there cannot be an Eucharistic assembly, and without Eucharistic assembly there cannot be a Church²⁸.

According to the teaching of St. Ignatius Theophoros, where there is a bishop, there is also a Church, and the other way round, where there is a Church, there is also a bishop²⁹. There can be neither a Church without a bishop, nor a bishop without a Church. The Church includes a bishop, and he belongs to her. According to the teaching of the aforementioned St. Ignatius of Antioch, nobody can accomplish anything pertaining to the Church without a bishop. No sacred rite can be performed without him, and not because he is the only and independent performer of sacred rites, but first of all because without him there is no Church. Church government is a special ministry in the Church. From the very beginning of the historical existence of the Church there were persons appointed for government by God Himself through granting them the grace-bestowing gifts of the Holy Spirit (see: 1 Cor. 12. 28). The function of government belongs only to the especially chosen members of the Church, and not to all God's people, who did not receive the gifts of government, and without these grace-bestowing gifts there is not and cannot be any ministry in the Church. "God's people are entrusted to the bishop and he must answer for their souls" (Apostolic Canon 39). If God's people are entrusted to the bishop, then it is he alone, who rules them as a pastor.

God's people are entrusted to no one else, and therefore no one else can rule these people.

RELATIONSHIP OF GOD'S PEOPLE TO CHURCH GOVERNMENT

This does not mean, however, that the bishop stands above God's people and rules them without their participation. In the Early Church all ecclesiastical acts, such as the administration of the Sacraments; admission to the Church of catechumens and of penitents, excommunication and so on, took place with the participation of all the members. People's witness in the Early Church consisted in expressing consent to what had to take place in the Church, and in the acceptance of what was performed in her, as corresponding to the will of God. It would be very wrong to think that people expressed their consent by vote. Consent and acceptance on the part of the people did not mean that the people expressed their personal opinion or their willingness to perform one or another ecclesiastical act. The Church authority was not bound by the laity, just as the laity, the people, were not bound by the will of their primates. Neither the will of the people, nor the will of the bishop are sufficient in themselves for taking actions in the Church. The Church lives and acts not by human will, but by the will of God. Consent and acceptance meant witness of the Church through her people's witness that the primates of the Church act and rule according to the will of God. The History of the Church before Constantine the Great indicates that both were a living and effective factor in the life of the Church at that time.

At this point one can recall the words of St. Cyprian of Carthage: "From the very beginning of my episcopal ministry I made it a rule to do nothing at my own discretion without your (presbyters') advice and without the consent of the people"³⁰. One should not think that testing the people's will and obtaining their consent always preceded an act of the bishop. The office of the bishop was approved and witnessed by the people through his nomination. "Let him be nominated

a bishop, who, being blameless in everything, is elected by the entire people"³¹. The election of a bishop by the Local Church, to which he is nominated, through the prayer of consecration is considered as the election by God Himself. "Our Father, Thou, Who knowest the hearts of men, grant to this new minister, whom Thou hast chosen for episcopacy, to feed Thy holy flock"³². It followed from this that a bishop, chosen by God Himself, who had received the gift of government, acts according to God's will. People consent silently accompanied the actions of a bishop in many cases and manifested itself in the subsequent reception by the Church of what had been accomplished by the bishop.

The letters of St. Cyprian testify to the participation of the people in all important and responsible moments in the life of the Carthaginian Church and especially in questions, which aroused argument and controversy. One example of this was the problem of admittance to the Church of people who had forsaken her at the time of the persecutions. We know how persistently St. Cyprian refused to take any decisions on this question as long as the persecution continued and there was no possibility to discuss this question at a Church assembly. We observe the same in the ordination of clerics. Repeating the words of St. Cyprian, one can say, that not a single ordination for Church ministry, in general, took place without the consent of the people*.

* If St. Cyprian, in view of the exceptional circumstances, aroused by persecutions, had performed ordination without a Church meeting, he considered it necessary to account for this on every occasion. In connection with his ordination in exile of a certain Aurelius read without the preliminary consent of the people and presbyters, St. Cyprian wrote in his epistle to the presbyters, deacons and all the people of his Church: "In ordaining clerics we are in the habit of consulting you and discussing with you the merits and conduct of everyone. But there is no need of waiting for human witness, when God Himself had passed His judgement" (*Epistola* 38. 1). In another epistle he wrote: "Be aware that I have ordained Saturos reader, and the Confessor Optatus hypodeacon. We have long counted them among clerics by our common consent: for instance we have asked Saturos on many occasions to do the reading at Easter, and when we together

Despite the fact that in the epoch of St. Cyprian here was already a certain change in Church life, she still reserved her integral unity. The symphony mentioned by St. Ignatius of Antioch is determined by the fact that both the bishop as the person who governs the Church, and the rest of the people jointly serve God by obeying His will in the Church. Agreement of the people with what takes place in the Church indicates that the primates are at one with the people, and do not act on their own. The people could express their agreement only with something they knew, and not with something unknown to them.

In the Early Church all administration, just as all life, was of manifest and open: everything began and ended at ecclesiastical assemblies. The Early Church had set for all time an example of unity of the body of the Church, in which all members taken together and individually live and act not according to their own will, but according to the will of God. A Bishop governs the people not from without, but from within the flock, to which he was appointed. A Church assembly by itself cannot render obligatory or valid any act performed within the Church. This assembly cannot appoint by itself any person it likes to minister in the Church.

God's people do not govern themselves through their bishop, as through

their chosen and appointed delegate. Nor do they participate in the government by the bishop through any of their representatives. In the Church there is no and there can be no delegates of the people, or their representatives, because the authority of a Church assembly in which all acts are accomplished is not vested in itself. God's people are governed by God through a bishop appointed by Him as the executor of His will. Therefore, both in the field of administering sacred rites, like in Church government, the bishop cannot be without the people, and the people cannot be without a bishop.

THE COUNCIL AS AN ORGAN OF CHURCH GOVERNMENT

In the Early Church there were two organs that made local administration legal: the bishop and a council of bishops, no less than three in number (1st Ecumenical Council, Canon 4; the Commentary, of Zonaras and Balsamon on Apostolic Canon 1, under the chairmanship of the first of them, who usually bore the title of metropolitan. All other organizations, both bigger and smaller, as dioceses, Patriarchates, national Churches, deaneries, parishes and so on, can exist, if they are necessary from the point of view of the Church economy, for the good of the Church, but from the dogmatic or canonical point of view their existence is not obligatory. The principle of Church government is given in Canon 34 of the Holy Apostles: "Bishops of every people should know the first among them and acknowledge him as the head and do nothing that exceeds their authority without his consideration: let everyone do only what concerns his diocese and places that belong to it. But neither should the first do anything without consideration by all. For in this way there will be singlemindedness, and God will be glorified in the Lord the Holy Spirit, the Father and the Son and the Holy Spirit".

Church history bears out this teaching. As long as the Church was not in union with the state and guided only by her own, purely ecclesiastical norms, that is during the first three

with presbyters-teachers examined closely the readers we appointed Reader Optatos catechist, having investigated before whether he had the qualifications, which a person preparing to become a cleric must have. Thus, I have done nothing new in your absence, but only of necessity have completed what had been begun before on the common advice of all" (*Epistola* 29. 1).

These epistles of St. Cyprian to his Church are nothing but a request of acceptance by the Church's people of what had been done by him. This was also the case in the Church of Rome. A letter of Cornelius of Rome says that Novatos was consecrated at the special request of the bishop: "His (Novatos's) consecration was performed not only against the wish of the clergy, but also of many laymen, because a person who was at Baptism only sprinkled with holy water and not immersed like Novatos, ought not to be given an ecclesiastical rank. But the bishop asked for permission to ordain just this one" (Eusebius. *Church History*, Vol. VI, 43, 17).

centuries, and also for a while after the Edict of Milan, she had a number of Local Churches, independent in their government, or, as they are now called autocephalous Churches. By the time of the First Ecumenical Council there were about a hundred of them. These autocephalous Churches consisted of several small dioceses, headed by a metropolitan and usually (but not always) followed the administrative division of the Roman provinces. In his commentary on Canons of the Second Ecumenical Council Theodore Balsamon writes: "Observe, that in the early days all the metropolitans of provinces were autocephalous and were consecrated by their own councils" (*The Athenian Syntagma*, II, 171), and church historians trace the foundation of some of these autocephalous metropolitans even back to the times of the Apostles (according to Acts 15. 23; 10. 17-35; 1 Cor. 16. 19; 2 Cor. 1, 1; 8. 1; 1 Col. 1. 1,7; *The Epistle to the Romans* by St. Ignatius of Antioch, II/IX, and others)²³. At the time of the First Ecumenical Council even the Bishops of Rome, Alexandria and Antioch did not stand out from the rank of autocephalous metropolitans, and only ruled over a greater territory, embracing not one, as usual, but several Roman provinces²⁴. This was followed shortly by a process of uniting autocephalous metropolitans into bigger church organizations: first (since the Second Ecumenical Council) into dioceses or exarchates, and later (by the time of the Fourth Ecumenical Council) into patriarchates. But this unification fol-

lowed not from the canons, but was prompted by the experience of the Church in the conditions of new relations between the Church and the State. The councils did not produce ecclesiastical divisions more complex than autocephalous metropolitans, but obstructed the formation of any bigger ones²⁵. The very idea of replacing small ecclesiastical organizations with bigger ones was rejected by the councils (Second Ecumenical Council, Canon 2; Third Ecumenical Council, Canon 8; *Athenian Syntagma*, 11, 213; Trullan Synod, Canon 39. The Epistle of the Council of Carthage to Pope Celestine, who wanted to subordinate himself the African Diocese; the *Athenian Syntagma*, III, 620-621).

Metropolitan FILARET of Kiev and Galicia
Patriarchal Exarch to the Ukrainian Church

NOTES

- ²⁴ St. Cyprian of Carthage, *Epistola 65 ad Rogatianum*.
- ²⁵ St. Cyprian of Carthage, *De init. Eccl.*, 5.
- ²⁶ St. Cyprian of Carthage, *Epistola 52, ad Antonianum*.
- ²⁷ St. Irenaeus of Lyons, *Adversus Haereses*, 5.20.1.
- ²⁸ See Archpriest Prof. N. Afanasiev, *op. cit.* pp. 5-6.
- ²⁹ St. Ignatius Theophoros. *Epistle to Smyrnaeans*, VIII, 2.
- ³⁰ St. Cyprian of Carthage, *Epistola*, 14, 4.
- ³¹ Hippolytus. *Apostolic Tradition*, II.
- ³² *Ibid.*, III, 4.
- ³³ See Nikodim Milaš, *The Orthodox Church Law*. Belgrade, 1926, p. 322.
- ³⁴ Prof. S. Troitsky. *Delimitation or Schism*. Paris, 1932, pp. 11-12.
- ³⁵ *Epanagoga* (from Greek — "restoration", one of the monuments of the Church law is called—*Ed.*), chapter 3; *Aristion. Athenian Syntagma*, 11, 286; *Nicholas Cabasilas*; Migne, 149, 712-713; *Nilus Doxopatri*, Migne, 127, 1101 D; *Anna Comnena*, Rus. translation, 60; *Syntagma of Blastares*, 11, 8.

On the 35th Anniversary of the Reunion of the Greek-Catholic Church with the Russian Orthodox Church

Thirty-five years have passed since the Lvov Church Council of 1946 which annulled the 1596 Brest-Litovsk Union and ratified the reunion of the Greek-Catholics of Galicia with their Russian Orthodox Mother Church.

However, propaganda against this reunion is growing stronger in the Ukrainian circles abroad in connec-

tion with the 35th anniversary of the Council of Lvov. In these circles it is still being asserted that the ancestors of modern Uniates (who call themselves "Ukrainian Catholics of the Eastern Rite") allegedly testified their allegiance to the Holy See as early as 1274, at the Second Council of Lyons and reaffirmed it at the Council of Florence.

in 1439. The 1596 Brest-Litovsk Union supposedly strengthened this allegiance and obedience.

The aim of these assertions, may be presumed, is to prevent the Ukrainian Uniates from realizing the uncanonicity of the Uniate Church, to deepen their separation from the Orthodox Faith and traditions of their fathers, to force them to believe in a far-fetched and idealized history of Uniatism as the allegedly age-old national Church organism of the Ukrainian people.

These assertions are isolated occurrences in the ecumenical world. They are opposed by Church leaders who base their words on a realistic appraisal of the history and present-day life of divided Christianity. Thus, on the 700th anniversary of the Council of Lyons in October 1974, the newspaper *Osservatore Romano* published the letter of Pope Paul VI. In this document the groundlessness of the Council of Lyons is admitted. This council, it says in the letter of His Holiness Pope Paul VI, had as its goal the reestablishment of the unity of the Roman Catholic and Orthodox Churches. However, mistakes were committed both in the preparation and in the means taken to implement the goals of the council. Pope Paul VI underlined the fact that the rapprochement of the Churches of the West and East is possible only on the basis of equality and brotherly love.¹

In our era, Christians of various confessions are intensely seeking ways of restoring the unity for which the Divine Founder of the Church, Christ, prayed—*That they all may be one* (Jn. 17. 21). Today, it is especially clear that the path of Uniatism and proselytism condemned by history and the tearing of the Church is unacceptable as a means of attaining unity. Therefore, having rejected it, Christians are entering into a dialogue of Christian hope and love.

This dialogue of love finds its expression in the bilateral and multilateral theological dialogues of Christian churches. This great, complex, and prolonged work is now passing through various stages of realization. It presupposes, first of all, the mutual acquaintance of the participants in the dialogues with the teachings of their

Churches and the mutual enrichment of their traditions with spiritual treasures. This process has as its most important goal the return of today's divided Christianity to the theological heritage of the Apostles and Holy Fathers and to the spiritual experience of the Undivided Church of the first centuries of Christian history as the immutable basis for the restoration of doctrinal unity. The success of this dialogue of love is promoted by the active service of Christians for the good of mankind, for the triumph of peace and justice for all nations on earth.

After the Second Vatican Council, the Russian Orthodox Church entered into a brotherly dialogue of love with the Roman Catholic Church which has taken on many different forms and is being successfully pursued today. Recently we greeted with satisfaction the beginning of the pan-Orthodox-Roman Catholic theological dialogue. Of course, in this dialogue the Local Orthodox Churches reject Uniatism on principle as a means to Church unity.

* * *

Since the 1946 Council of Lvov a new generation has grown up. It knows extremely little about the Brest-Litovsk Union, about its origins and goals, about its essence and consequences for the Ukrainian people. Therefore, for the faithful of this generation and for ourselves, as well as for present-day Uniatism among Ukrainians abroad, a survey of the history of mediaeval Rome's attempts to subjugate our Orthodox forefathers to its power through so-called Uniatism, we believe, would be useful.

In the God-Man organism of the Church, the waves of human passions have often upset the harmony between the Divine and human. From the very first days, the Western and Eastern parts of the Early Undivided Church have created their respective traditions in matters of Church order and government and have had certain points of differences in doctrine and divine services. As time went on, all this manifested itself in divergent religious psychology of the peoples of the West and the East.

As is well known, the Church schism between the East and West occurred in

1054. Afterwards, unsuccessful efforts to restore unity were repeatedly made. One of the forms of "union", from Rome's point of view, was Uniatism, a union which lacked internal unity, which united sides that were far from equal. We may presume that the West saw a path to the Latinization of Eastern peoples in the development of Uniatism. In the East, however, Uniatism was only accepted by some state and Supreme Church authorities who were concerned with purely worldly interests and calculations. In Church history, Uniatism has never justified itself in so far as it has served as an instrument not of unification, but of enslavement and Latinization.

In the Orthodox Church the people have always played a noticeable role in Church life. In Byzantium the people rejected Uniatism, seeing it as a means for subjugating them to different religious traditions and for satisfying Rome's expansionist tendencies. Therefore, Uniate agreements were concluded in secret from the people and forcibly imposed upon them.

Uniatism proclaimed at the Second Council of Lyons (1274) emerged as the prototype for all of Rome's subsequent attempts to extend its spiritual authority in the East. The history of this Uniatism is as follows.

The Byzantine emperor, Michael VIII Palaeologus, fearing an attack from the West because of the liquidation of the Latin Empire in 1261, forced his clergy to recognize at the Council of Lyons the insertion of the Filioque Clause into the Creed, the primacy of the Pope, and the right of appeal to Rome in return for the aid promised by Pope Gregory X. Uniatism was imposed by violent measures. Up to our times, chapels dedicated to the memory of monks—confessors of Orthodoxy, who refused to accept Uniatism and were slaughtered or drowned in the sea, have been preserved on the Holy Mountain in the Bulgarian and Georgian monasteries. However, when the Neopolitan king, Charles of Anjou, marched on Constantinople, Pope Martin IV, to please him, anathematized Michael Palaeologus as "guilty of schism and heresy" and dethroned him. In response, the emperor ordered the name of the Pope to

be crossed out in the diptychs. After Michael Palaeologus's victory over Charles of Anjou and his own death, the Union of Lyons ceased to exist. Michael's successor, his son Andronicus II, quickly seceded from Rome and reestablished Patriarch Joseph in patriarchal dignity; he had been deprived of his see at the Council of Lyons.

The Uniate Metropolitan of Lviv, Andrei Szepticki († 1944), said the following about the Union of Lyons: "Unfortunately, when evaluating the main events in the history of Uniatism, one almost always has to state that the most powerful Uniate strivings of the Catholic Church have had as their consequence the alienation of the bulk of the separated brethren. Sorrowfully, one also has to note such consequences with regard to the 1274 Council of Lyons. The Council of Lyons historically and ideologically is so tragically connected with the conquest of Constantinople by the Latins that it cannot, of course, create a good impression for itself."

After the failure of the Union of Lyons the most significant event in the history of the Holy See's endeavours to assert its authority over the Eastern Orthodox Church was the Union of Florence (1438-1439). With the decline of the Byzantine Empire history repeated itself. The Ottoman Turks began converging on it from all sides. The territory of Byzantium was practically limited to the boundaries of its capital. Under such trying conditions Emperor John VIII Palaeologus repeated Michael VIII's mistake, hoping to obtain the West's support against the Ottoman conquerors in exchange for unity of the Eastern Church with Rome. He secured the elevation of the like-minded Joseph to the Patriarchal Throne and endeavoured to assert his inclination towards a union with the West among the bishops and clergy. In order to gain favour in the West, he dangled before Latinism in Constantinople the perspective of extending the authority of Rome's Chief Priest over Russia. At this end Patriarch Joseph II consecrated the Greek Isidore Metropolitan of Russia in 1435 without the agreement of Moscow and Lithuania. Isidore, who received the dignity of a cardinal, went to become a zealous propagandist

Uniatism at the Council of Florence, "a legate from the Apostolic rib in the hands of the Lithuanians, Latvians, and Russians."

Uniatism, proclaimed under the pressure of the Latin participants in the Council of Florence, did not bring the desired results. A steadfast defender of Orthodoxy, Metropolitan Mark of Ephesus did not give his approval to the conclusion of the union at the council itself. Having learned of this, Pope Eugenius said that the council had achieved nothing. The Orthodox clergy, monks and nuns in Byzantium did not accept Uniatism. Uniatism not only did not bring any aid from the West to the defenders of Byzantium, but, on the contrary, provoked dissension and quarrels and thus weakened opposition to the conquerors. At the council of 1451, a few years before the fall of Constantinople, the Union of Florence was condemned and anathematized.

Metropolitan Isidore's hopes of establishing Uniatism in Russia also turned out to be vain. The Orthodox people in Poland and Lithuania did not accept Uniatism. All the Orthodox churches in Lvov were shut to the Uniate metropolitan and Kiev did not receive him either. In 1441, he was condemned by Moscow, where he was taken into custody for his arbitrary proclamation of Uniatism. He managed to flee to Tver, then to make his way to Lithuania, and finally to return to Rome.

After Metropolitan Isidore's flight, the Orthodox Church in the Ukraine and Byelorussia was left without a metropolitan until Kazimierz, the King of Poland and the Grand Duke of Lithuania, in 1451 gave Metropolitan Iona, elected to the Russian Metropolitanate by the council of Russian hierarchs in 1448, the "see of Kiev and all Russia, as it had been formerly, according to the regulations and customs of Russian Christianity". In 1458, on ex-Metropolitan Isidore's advice and by Pope Callistus III's order, the Uniate Patriarch of Constantinople Grigorios Mamma, banned by the Council of Constantinople (1451), named Isidore's disciple, Grigoriy the Bulgar, Metropolitan of Kiev. When the latter arrived in Lithuania, "he divided the Metropolitanate" of Russia finally and for a long

time into two parts—Kiev and Moscow.

The government of the Kingdom of Poland felt that it would be easier to bring Uniatism to life in the West-Russian regions which had escaped the authority and influence of the Metropolitan of Moscow. However, after the division of the Metropolitanate these hopes were not realized. In 1470, Metropolitan Grigorios repented before Patriarch Dionysius of Constantinople and returned to Orthodoxy. Metropolitan Andrei Szepticki writes the following about this event: "Although Easterners themselves felt compelled to seek aid in the West, although the Emperor and the Patriarch were disposed to this idea, although the council brought the best minds to the question of Uniatism, any durable movement in the Eastern Church towards Uniatism, which originated in Florence, was out of the question, on the contrary... in the eyes of Easterners, the Council of Florence appeared like an act of aggression from the West. Not only did they bear no sympathy towards the Council of Florence, but they repeatedly talked of it with hostility..."⁴

Neither the Union of Lyons nor that of Florence were able to make the Orthodox people of the Metropolitanate of Kiev submit to the Holy See. The utter failure of Metropolitan Isidore's effort to bring the Russian Church to Uniatism and Metropolitan Grigoriy the Bulgar's return to Orthodoxy convincingly testify to this fact.

* * *

In the 15th century a large portion of Ukrainian and Byelorussian territory lay within the Grand Duchy of Lithuania, while Galicia and Western Volhynia were subject to the Kingdom of Poland. Their rulers applied quite some force to burst asunder the ancient bonds of their Orthodox populations, and first of all their ecclesiastical ties with Kiev which remained true to Orthodox and with the fraternal people of Muscovite Russia who were alike in faith, history, and culture.

At the sejm in Lublin in 1569, a political union was ratified according to which Poland and Lithuania were merged into one state—the Rzeczpospolita headed by the King of Poland and Grand Duke of Lithuania. The free con-

fession of faith and the use of Russian in official documents were reaffirmed for all Orthodox communities. These promises were dictated by political necessity, but nonetheless were not put into effect. At the same time, there was talk in Lublin of a religious union which would link all non-Catholic believers, consequently, all Orthodox people, to Latinism.⁵

In 1589, the Russian Orthodox Church received the right to be ruled by a Patriarch. In the royal government of Rzeczpospolita this move aroused fears of growing Russian influence over the Orthodox populations of the Ukraine and Byelorussia which had turned their gaze towards Moscow with hope and love. Uniatism was desired by Rome which had suffered great losses because of the Reformation. It was also necessary for both the Catholic government of Rzeczpospolita and the King who had assumed the right of investiture for Orthodox sees. Finally, it was needed by the bishops themselves who received seats in this way, and by Polish and some Ukrainian magnates who had supported the measures of the instigators of Uniatism in hopes of gaining access to high state posts and titles.

* * *

History shows that Rome always aspired to draw Orthodox Russia into its sphere of influence. This goal is evident in the letters and envoys sent by Roman bishops to the Princes of Galicia, Roman and Daniil, to Aleksandr Nevsky, and to the Lithuanian princes. Evidence is also furnished by the history of the Union of Florence and the embassy sent by Pope Leo X in 1519 to the Grand Duke of Moscow, Vasilii Ivanovich, son of the "Sovereign of all Russia", Ivan III and Sophia Palaeologus. Pope Leo X expressed his desire to receive the Grand Duke and all the people of Russia into a union with the Roman Church, which "would not detract from nor change their good customs and laws", and promised to grant the Metropolitan of Moscow the dignity of Patriarch "as was formerly the Patriarch of Constantinople" and "to crown his Most Serene Tsar of all Russia a Christian King". The papal envoy was answered as follows: "Our sovereign wants to be with

the Pope in friendship and accord, but as our sovereign earlier held firmly the Greek Rite of his forefathers by the will of God, so even now he wants to hold firmly to it by the will of God."

The negotiations between the Jesuit Anthony Possevin, acting as the intermediary for Rome and King Stephen Bathory, and Ivan IV turned out to be just as fruitless for Uniatism. Unsuccessful, Anthony Possevin advised the government of Poland to begin preparations for Uniatism. He considered it possible to leave the future Uniate their customary rites of divine service so that by teaching them to submit to the Roman Church, "the mother and teacher of all Churches", they could be gradually led to the Latin Faith and customs. This advice was taken as the guiding principle for the preparation and spread of the Brest-Litovsk Union in the Ukraine.

Some bishops of the Orthodox Church in the Ukraine and Byelorussia were fated to become the executors of the plans for Uniatism. Who were they, advocates of Uniatism? History testifies that they occupied episcopal seats not because of their moral-spiritual worth, profound faith, and theological erudition, not because they were chosen by the people of the Church, but because the king had placed them there as a reward for their military and other services, and sometimes simply for money. "Such an order," an authoritative historian of the Russian Church justly writes, "rather disorder, in the distribution of hierarchal seats and administrative posts over monasteries and churches... had fatal consequences for the Church. It was a terrible internal ulcer which, unnoticed, ate away the strength of the Church and inevitably led to her weakening and exhaustion. The Church was even deprived of the possibility of having worthy archpastors, spiritual leaders, and fighters, who could zealously and courageously defend her Orthodoxy and rights. She was given bishops who pursued primarily their own interests and were capable of sacrificing everything for personal gain. The Lithuanian sovereigns worked for a Latin victory over their state incomparably more often than not through the abuse of the

authority to designate Orthodox hierarchs and to order about Orthodox monasteries and churches, and through the gradual poisoning of the Orthodox Church.”⁷

Naturally, the flock was alienated from the noblemen occupying hierarchal seats and could not regard them as pastors. Repulsed by their conduct and life, the flock sometimes even called them not illuminers but befoulers.⁸ The warning sent in 1585 by Orthodox laymen of Podolian Galicia to the Metropolitan of Kiev, Onisifor Devochka (1579-1588), who was subsequently defrocked by Patriarch Jeremiah II, was full of sorrow and alarm. “We are fulfilling our duty,” it said, “in warning, beseeching, and asking Your Grace: For the sake of God, to observe yourself, to remember your holy predecessors, the Metropolitans of Kiev, and imitate their deep piety. Do not be angry with us: we have compassion for your soul. You must answer for everything before the Lord God.”⁹

What led these bishops to Uniatism? They covered up their aspirations to be “princes” of the Church over a clergy and laity deprived of rights, to receive seats in the senate, and equalize their rights with those of the Polish nobility with words about the renewal of the unity of the Russian Church with Rome. One bishop of that period candidly wrote about these aims: “...after we have subjected ourselves to the Roman Pope, not only will we hold our bishoprics until we die, but we shall also sit in the senatorial chamber (in the Senate) beside Roman bishops (i.e., bishops subordinate to Rome) and shall acquire more easily the estates confiscated from the Church.”¹⁰

The establishment of the Patriarchate in the Russian Church compelled the advisers of Sigismund III to hasten the conclusion of the Union. Five days after the deposition of Metropolitan Onisifor Devochka, King Sigismund bestowed the Metropolitanate upon Michal Rogoza (of noble Polish origin), archimandrite of the Minsk Monastery of the Ascension. Under this metropolitan, the Brest-Litovsk Union of 1596 was hastily prepared and implemented.¹¹

Well aware of the ordinary clergy's and the people's hostility to Uniatism,

the bishops, dreaming of becoming “princes of the Church”, worked out the Uniate agreement not at regular councils with the broad participation of the clergy and laity, but at “niche” councils, that is, at councils which took place “in niches”, i.e. secretly. When this became known the main participants in these meetings, Bishop Ipatiy Potsei (Potei, in other sources), Kirill Terlecki, and Metropolitan Michal Rogoza, falsely assured Prince Konstantin Ostrozhsky and the Ukrainian nobles who had remained loyal to Orthodoxy that the bishops “would never even dare to undertake such a thing without the knowledge of the clergy and, in particular, of the Christian nobles: May God prevent them from even thinking of this.”¹²

As a result of these secret sessions the metropolitan and bishops worked out and signed detailed conditions for Uniatism on June 1, 1595, and, on June 12, they signed a letter to Pope Clement VIII which stated that Bishops Ipatiy Potsei and Kirill Terlecki had been granted full power to ask the Pope that he would agree “to leave all of us our Faith and Sacraments, and all the ceremonies and rites of the Eastern Church and to violate them in no way, and to confirm this for us on his own behalf and on behalf of his successors. And in this case we have empowered our aforementioned brothers to give allegiance to the throne of St. Peter and Your Holiness on behalf of us all—the archbishop, the bishops, our entire clergy and flock...”¹³

These bishops had no basis whatsoever to make such statements. Prince Konstantin Ostrozhsky decisively condemned them as traitors to Christ's Church. At sejms the Orthodox nobility demanded the convocation of a council to judge the apostates and deprive them of their seats. The supporters of Nalivaiko* came out against the pending Union and for their Faith, against national and religious persecution. Subsequently, Ipatiy Potsei persistently labelled these supporters “Nalivaikovites” in his polemics with Orthodox opponents of Uniatism.

Informed of the extreme distrust of

* Leader of the national-liberation movement in the Ukraine in the 16th century.

Uniatism on the part of the Orthodox in Poland and Lithuania, King Sigismund refused to permit the convocation of a council and, on September 22, 1595, in an encyclical letter, he informed his subjects that the pastors of the Greek Church "with a substantial number of their people" (!) had joined the Roman Catholic Church, and two days after he dispatched Bishops Ipatiy Potsei and Kirill Terlecki to Rome. The conclusion and legalization of Uniatism in Rome clearly showed that thereby the path had been prepared for the inevitable Latinization of everything—doctrine, Church order, and liturgical rites. Ipatiy Potsei and Kirill Terlecki, contrary to their powers and conditions stated by the bishops in their letter to the Pope, accepted the Catholic Faith and in accordance with the decrees of the Council of Trent, leaving to the Uniates (but not for long!) the rites of the Eastern Church.¹⁴

Before Uniatism had even been legalized, some of those who had nominally accepted it began to return to the Orthodox Church: the Galician hierarchs, Bishop Gedeon Balaban of Lvov and Bishop Mikhaïl Kopystensky of Pere-myshl, renounced their signatures on the letter to the Pope and the Sokal* conditions of the Union.

The issue of the convocation of a council was decided in Rome. Pope Clement VIII in a letter of February 7, 1596, ordered Metropolitan Michal Rogoza to convene a "local synod" of bishops at which they were to profess publicly the Catholic Faith, as their representatives had done in Rome, and

* The name comes from the locale (now town) of Sokal, Lvov Region.

give a solemn promise "to be obedient to him and to the Apostolic See". The Latin bishops of Lvov, Lutsk, and Kholm were appointed papal legates.

Two councils took place in Brest simultaneously: an Orthodox and a Uniate ("synod"). As all the churches the city were closed to the Orthodox and they were compelled to convene the council in a private house. The advocates of Uniatism met in the Church of St. Nicholas.

NOTES

¹ Archpriest Yu. Protysuk, *The True Evaluation of the First Church Union*, "Pravoslavni Visnik" No. 6, 1975, pp. 31-32.

² J. Marx, *Lehrbuch der kirchlichen Geschichte*, Trier, 1929, pp. 389-390.

³ Andreas, Graf Scheptyckij, *Einführung in die christliche Osten. Geist und Gestalt*, Regensburg, 1939, p. 12.

⁴ *Ibid.*, p. 13.

⁵ M. Koyalovich, *Lifovskaya tserkovnaya Unia* (Brest-Litovsk Church Union), Vol. I, St. Petersburg, 1879, p. 13.

⁶ S. M. Solovyov, *Istoria Rossii s drevneishikh vremen* (A History of Russia from Ancient Times), Vol. III, Moscow, 1960, pp. 275-276.

⁷ Metropolitan Makariy, *Istoria Russkoi Tserkvi* (A History of the Russian Church), Vol. IX, St. Petersburg, 1879, p. 13.

⁸ *Ibid.*, pp. 682-683.

⁹ I. Malyshevsky, *Zapadnaya Rus v borbe za veru i narodnost* (Western Russ in the Struggle for Faith and Nationhood), St. Petersburg, 1879, p. 75.

¹⁰ Prof. E. N. Medynsky, *Bratskie shkoly Ukrainy i Belorussii v XVI-XVII vv. i ikh rol v vossoedinenii Ukrainy s Rossiei* (Fraternal Schools of the Ukraine and Byelorussia in the 16-17th Centuries and Their Role in Reuniting the Ukraine to Russia), Moscow, 1954, p. 22.

¹¹ Metropolitan Makariy, *op. cit.* pp. 482-483, 687-688.

¹² *Ibid.*, pp. 567, 580-581.

¹³ *Ibid.*, p. 577.

¹⁴ *Ibid.*, pp. 632-633.

¹⁵ *Ibid.*, pp. 635-636.

I. FEDOROVICH

(To be continued)

ST. ALEKSIY OF MOSCOW, MIRACLE WORKER OF ALL RUSSIA

On the 550th Anniversary of His Canonization



May 20 (June 2), 1981, marked the 550th anniversary of the canonization by the Church of a great ascetic of the Russian land, St. Aleksey of Moscow, Miracle Worker of All Russia. This outstanding 14th-century hierarch spent his life from birth to his

blessed demise in Moscow. The years of his service were marked by zealous work for the benefit of the Church and the people, and by great spiritual activity.

St. Aleksey lived during times of severe trials for the Russian people—the terrible rule of the Mongol-Tatars in Russ. To him fell the difficult task



St. Aleksiy, Metropolitan of Moscow

responsible service of God and the people. The Lord chose him to be the defender of Orthodoxy and an intercessor for his Motherland, having endowed him with many gifts of grace. St. Aleksiy was born in Moscow in 1323 into an eminent, and pious boyar family. His parents, Feodor Byakont and Maria, inhabitants of the city of Chernigov, were forced to leave their home town which was destroyed by the Tatars and to resettle in Moscow¹, where they were graciously received by Orthodox Prince Daniil Aleksandrovich of Moscow (†1303; feast day, March 4).

Boyar Feodor held a prominent civil post and enjoyed the respect of the prince and the boyars. When his first son, Elevation (the future St. Aleksiy) was born, his godfather at the baptismal font was the son of the Orthodox Prince Daniil—the future Prince Ivan Daniilovich Kalita of Moscow (1328–1400).

Elevation was a modest, serious boy. According to his *Life*,² he “came to love God from early childhood”, at-

tending services and diligently studying holy books. His parents began to prepare him for civil service /15, p. 36/, but the Lord had a different path charted for him.

One day, Elevation headed out of town and spread bird nets in a field. As he dozed off he heard a voice which called him to another type of labour: “Aleksiy, why dost thou labour in vain? Thou must become a catcher of men”. These words, similar to the biblical words uttered by the Saviour to His disciples Peter and Andrew as He summoned them to apostolic service (Mt. 4. 19), became deeply ingrained in the youth’s heart. He abandoned his childish games and spent a great deal of time alone and in prayer, fasting, reading Holy Scripture and meditating over what he had read.

There came a day when Elevation asked his parents to let him go to the Moscow Monastery of the Epiphany³. They gave their son their blessing. The father superior of the monastery at that time was the brother of St. Sergiy of Radonezh—Hegumen Stefan—by whom the 20-year-old novice was professed with the name of Aleksiy, which he had heard in the dream.

In the monastery, the future St. Aleksiy prayed and worked under the guidance of Staretz Gerontiy, who was erudite and greatly experienced in spiritual life. He fulfilled all the obediences and lovingly strove for inner perfection, studying Holy Scripture and patristic works.

Desirous of acquiring a deeper knowledge of the New Testament from its primary sources, St. Aleksiy studied Greek. This subsequently enabled him to compare the Slavonic text with the Greek and remove errors committed by translators and copyists. The First Bishop of the Russian Church made a new translation of the Gospel from Greek into Slavonic. The text of this translation is a valuable monument of Russian literature.⁴

For over 20 years St. Aleksiy lived and worked in the cloister, strictly fulfilling his monastic obediences, and earned the respect and love of the brethren. His virtuous monastic life and lofty spiritual gifts drew the attention of Metropolitan Feognost (1328–

1353).⁵ The latter came to love the humble, educated monk and often invited him to his residence for theological discussions and consulted with him on Church affairs. Soon Vladyka Feognost made him his deputy, appointed him chancellor of the Russian Metropolitanate and put him in charge of ecclesiastical courts.⁶

For twelve years St. Aleksiy fulfilled this obedience and acquired a great deal of experience and wide knowledge in ecclesiastical jurisprudence as well as in civil law.

St. Feognost was often ill in the last years of his life. Concerned over the future of the Moscow See, he chose a worthy successor—his beloved St. Aleksiy. With the approval of Prince Simeon of Moscow (1340-1353), Metropolitan Feognost elevated him to the dignity of Bishop of Vladimir and in his last will and testament, written together with the prince, commanded the people and the clergy to abide by the counsels of the "Holy Father Vladyka Aleksiy". After the death of Metropolitan Feognost, St. Aleksiy was called to Constantinople⁷, and in 1354 was appointed Metropolitan of Kiev and All Russ by Patriarch Philotheos (1354-1355)⁸. From that time on a wide field of activity opened up for St. Aleksiy.⁹

Metropolitan Aleksiy's years as primate coincided with an unusually difficult period in the life of the country. The situation of the Russian Orthodox Church was quite complicated. On the one hand, the Mongol-Tatar domination, which caused much misfortune and suffering for the people, and, on the other, the internecine war among the Russian princes and the threats of some of them to advance their own candidates to the Kiev See¹⁰—all this wreaked havoc in social and ecclesiastical life and impeded Russia's unification. St. Aleksiy prayed much and worked hard for the consolidation of the Christian Church and the Russian state. At the same time he had to defend the primatial seat from illegal pretenders. In order to put an end to the discord, the saint went to Constantinople a second time in 1356, and Patriarch Callistos (1355-1362) confirmed his right to administer the

Church of Great Russia with the title "Honoured Metropolitan and Exarch".

Upon his return to Russia Metropolitan Aleksiy continued his work to consolidate the Russian Church and state. Placing great stock in the unification of the principalities into a single state under the leadership of Moscow, an undertaking begun by St. Petr (†1326; feast day, December 2) and Feognost (†1353; feast day, March 14), he established the residence of the First Bishop of the Russian Church in Moscow. Moscow became the hub of the extensive, ecclesiastical work of St. Aleksiy, and he himself its intercessor, protector and champion of its central role.

For the benefit of Church and state this saint of Christ endeavoured to establish peaceful relations between the khans of the Horde and the Russian princes, for which he repeatedly made difficult journeys to the Horde at risk to his life.¹¹

St. Aleksiy first went to the Horde on the summons of Khan Janibeg. Word had reached the khan's palace about the holiness of the Metropolitan Aleksiy, about the fact that God, in answer to his prayers, worked miracles. Janibeg sent the prince a letter requesting St. Aleksiy to heal his wife, Taidulla, who had lost her sight. The khan threatened to ravage the Russian land if the request were not fulfilled. Imbued with profound humility and love for his Motherland, St. Aleksiy, heeding the request, answered the prince: "This matter is above my powers, but I believe that God who has given sight to those born blind, will, in His mercy, aid me well." Before leaving, St. Aleksiy said a moleben at the shrine of St. Petr. During the service a candle by the tomb lit up miraculously. This sign of mercy from above strengthened St. Aleksiy's hope in God's almighty help. Upon arriving at the Horde he said a moleben using the same candle for the health of the ailing wife of the khan; then he sprinkled her with holy water, and her sight was returned immediately.¹² In gratitude for healing his wife, Khan Janibeg presented the saint with a plot of land in the Kremlin. Subsequently St. Aleksiy bu

ere the Monastery of the Miracle, named to commemorate the miracle performed by St. Michael the Archangel in Chonae (feast day, September 1). Khan Janibeg also gave the saint a valuable ring /1, pp. 39-40/.

After Janibeg's death power went to Berdybeg, who killed his twelve brothers to accede to the throne. The new khan sent emissaries to Russia demanding a large tribute, and ordered the Russian princes to pay homage to him, threatening an invasion if these demands were not met. Forseeing misfortune, the prince and the people turned to St. Aleksiy for help, and he made a second trip to the Horde, embarking on a long and dangerous journey. During his stay there a discussion took place in the Horde concerning the Faith. St. Aleksiy defended the Christian Faith and refuted the arguments of Muslim scholars led by Kurza Muizi and the khan. Pacifying the khan's anger, the saint prevailed upon him not to burden the Russian people with impossible taxes.¹³ Moscow welcomed back its primate triumphantly: the grand duke, the clergy and the people went out to meet him bearing crosses and holy icons. Everyone thanked God and His great saint. According to the chronicle, "all called him great before God from that time" /25, p. 489/. The saint had bought a charter from the Horde guaranteeing privileges for the Church and the people.

In 1359, the Grand Duke of Moscow Ioann II Ioannovich (1353-1359), ended discord and strife intensified among the princes of Tver, Nizhni Novgorod, Ryazan and other cities aiming the Moscow Throne. Uniting the Russian lands, St. Aleksiy had invariably supported the Moscow prince. Just before the death of Grand Duke Ioann he was given the guardianship over his underaged son Dimitriy, later called Donskoi. As regent of the Moscow Principality, the saint made another journey to the Horde to confirm the young Dimitriy on the Moscow throne, and received an edict from the khan proclaiming Dimitriy the Grand Duke of Moscow. St. Aleksiy exerted beneficial influence on his gifted charge, instructing him in the Ortho-

dox Faith and giving him wise advice. The Orthodox Grand Duke Dimitriy followed it, cherishing the love of his spiritual father.

The First Bishop of the Russian Church exhibited remarkable abilities as an outstanding churchman and statesman. According to the Church historian, E. Golubinsky, "...he was a statesman with brilliant talents."¹⁴ The saint of the Russian land foresaw that much-suffering Russ would achieve unity under the leadership of Moscow and would overthrow the hated Mongol-Tatar yoke. By reconciling the warring princes with Grand Duke Dimitriy, he helped him gather Russ into one, that is, unite it and consolidate the spiritual strength of the Russian people.

Invoking God's blessing upon the cause of establishing unity, St. Aleksiy untiringly prayed for his people. He was aided in his ecclesiastical service by St. Sergiy of Radonezh the Succourer of the Russian Land. They were united by fraternal friendship and by common views they held on the life of the Russian Church and on the building of the state. St. Sergiy led an ascetic life in the monastery he had founded (presently the Trinity-St. Sergiy Lavra) and prayed for the salvation of the Russian land. The Lord favored St. Aleksiy to administer both ecclesiastical and state affairs. One Spirit lived in them, for, as St. Paul the Apostle taught: *Now there are diversities of gifts, but the same Spirit... diversities of operations, but it is the same God which worketh all in all* (1 Cor. 12, 4, 6). Together they shared their joys and sorrows. Sts. Sergiy and Aleksiy undertook measures as pastors to admonish the princes who did not subordinate themselves to the power of the Moscow prince. Thus, when the Prince of Nizhni Novgorod along with other princes tried to oppose the unification policy of Moscow and refused to subordinate to the Moscow prince, St. Aleksiy was forced to resort to interdict to break his stubbornness and save the people from bloodshed. With his blessing St. Sergiy went to Nizhni Novgorod, where he closed down churches, and Divine Liturgy was not

conducted in them until the Prince of Novgorod has submitted.

The wise ecclesiastical activity and statesmanship of Metropolitan Aleksiy resulted in the unification of the Russian lands round Moscow, and thus the uniting of military forces for the decisive battle with the Mongol-Tatars.

With the blessing of St. Sergiy, Prince Dimitriy led the Russian army against the fearsome conquerors. In a historic battle on Kulikovo plain, the Russian army, through the prayers of the saint, won a victory over the innumerable enemy hordes. This Victory launched the liberation of the Russian land from foreign yoke /24, p. 205/. St. Aleksiy had prepared this victory by educating and blessing Grand Duke Dimitry to oppose the Horde.¹⁵ The saint did not live to see the victory. St. Sergiy completed his cause. He was the inspiration behind the victory at Kulikovo plain.

St. Aleksiy devoted a great deal of attention and energy to the internal life of the Church and the spiritual enlightenment of the Russian people. He built monasteries and churches—centres of piety and the spiritual enlightenment of the Russian people,¹⁶ appointed worthy bishops to Russian sees, visited eparchies, indicated ways of eradicating the wrongs he noted, delivered numerous exhortations and wrote letters to his flock.

During the period of the primacy of Metropolitan Aleksiy, Moscow already had several monasteries—the Monastery of the Saviour (Spas-na-Boru) in the Kremlin, the Monastery of the Epiphany (in which the saint himself had served in his youth), the Monastery of St. Petr (Vysoko-Petrovsky), and others. In addition to these, his efforts led to the erection of several more—the Monastery of the Saviour and St. Andronik, the Monastery of the Miracle of St. Michael the Archangel in Chonae and the Convent of St. Aleksiy.

The Monastery of the Saviour and St. Andronik was founded by St. Aleksiy in fulfilment of a vow he had made during his last journey to Constantinople. While returning home a terrible storm arose on the Black Sea which

threatened to destroy the ship. All those sailing with the saint despaired of salvation. The saint, however, prayed zealously and promised to build a church in honour of the saint whose feast the Church would be celebrating on the day the passengers set foot on shore. The Lord heard his prayer; the storm ceased, and the ship anchored safely on August 16, on the Feast of the Icon of our Lord Jesus Christ "Not Made By Hands". St. Aleksiy told St. Sergiy about this miracle and decided to found a cenobitic monastery with a church dedicated to the icon of the Saviour "Not Made by Hands". St. Sergiy approved the intention of St. Aleksiy and at the latter's request released his favourite disciple, St. Andronik, who built the cloister and became its first father superior. The monastery was erected in 1360 on the bank of the Yauza River and later came to be called the monastery of the Saviour and St. Andronik.

The Monastery of the Miracle of St. Michael the Archangel in Chonae was particularly dear to this saint of God. He supplied the cloister with icons and liturgical books and acquired several villages for it; he left instructions that he was to be buried there.

The village of Cherkizovo was one of the villages belonging to the Monastery of the Miracle. The notes of St. Aleksiy attached to his manuscript Gospel which were found by Metropolitan Platon of Moscow in the archives of the Monastery of the Miracle, read: "The village of Cherkizovo was purchased with my silver". The Church of St. Elijah the Prophet in Cherkizovo formerly belonged to the Monastery of the Miracle as well. St. Aleksiy often came to the village of Cherkizovo to pray in solitude (19, pp. 59, 60). The Monastery of the Miracle stood out for the strictness of its Rule and was famed for its ascetics and monks who lived lofty spiritual lives. St. Iosif of Volokolamsk, speaking about the Russian ascetics of his time, reports that St. Aleksiy placed in the Monastery of the Miracle saintly startsy, whom he requested of St. Sergiy and invited from other monasteries. Many came to him for spiritual advice.

NOTES

1. The Mongol-Tatar Hordes made a number ofursions across the borders of the Russian land, zing its towns and villages. Kiev, Pereyaslav, ernigov and other cities of Southern Russ were rned into ruins. For this reason Metropolitan aksim of Kiev was forced to leave Kiev and ove to the north-east with his clergy. He was llowed by many boyars and the common peoe. The parents of St. Aleksiý were among the etflers [1, p. 4].

2. *The Life of St. Aleksiý* was written by Pakhoiy Logofet in 1459 and by Archimandrite (later shop) St. Pitirim in 1460.

3. The Monastery of the Epiphany in Moscow as founded in 1296, during the reign of Orthofox Prince Daniil Aleksandrovich of Moscow and built by the parents of St. Aleksiý [1, p. 9].

4. In 1892, Metropolitan Leontiy of Moscow ublished a phototyped work of St. Aleksiý enled "The New Testament of Our Lord Jesus hrist". He brought one of the copies of this ublication for the 500th anniversary of the blesed memory of St. Sergiy as a gift to the Trinity-St. ergiy Lavra, placing it on the tomb of the saint. Metropolitan Leontiy wrote in the foreword to the ublication: "This book is more than a memorial f great significance to ancient Russian literature.

is a great holy object bequeathed to us by Rusian history and preserved by God's will.... It is e fruit of the labour and the search for wisdom y a great Russian saint, who, in his concern for mity of thought in the Russian Orthodox Chirch, plied his profound knowledge of Greek to gining the faithful a most exact translation of the ew Testament into a language understandable e entire Russian-Slavonic world. This is a ork which was, according to a reliable source, ritten by the hand of this great 14th century int and scholar" [4, p. 3].

The translation of St. Aleksiý is of intransient storical significance. In the opinion of Archbishop Filaret of Chernigov, "St. Aleksiý's copy, ove all other Slavonic copies, was viewed as a uide in correcting the New Testament in the 17th entury by Epifaniy Slavinetsky and his assiants..." [26, pp. 48-54, pp. 52, 53].

5. Metropolitan Feognost, St. Peter's successor and a Greek by extraction, often travelled to reece and to the Horde for lengthy periods on eclesiastical affairs. He entrusted the administraon of the Metropolitanate and other important eclesiastical matters to St. Aleksiý [9, p. 17].

6. At that time the clergy often took part in acifying family quarrels and in other matters y, p. 72].

7. This was a period when the Russian metropoans were consecrated and appointed to the Metropolitanate by the Patriarch of Constantinople y, p. 73].

8. There have survived documents of the Patrichal Council concerning the elevation of St. eksiý to the dignity of metropolitan, from which is known that he was in Constantinople for a ng time, which was a kind of testing period for m. The Patriarch of Constantinople agreed to e request of the Russian bishops for the appointent of a Russian bishop as Patriarch. Chirch torian, E. Golubinsky, says: "In his trials, St. eksiý spent the whole of two years in Constanople—a year prior to his elevation to metropolitan and a year after. He returned to Russia 1355" [21, p. 187].

9. The *Prolog* (short *Lives* of saints) says the lollowing about the activity of St. Aleksiý after

his elevation to the dignity of metropolitan and his return from Constantinople: "And he returned from Constantinople to his Metropolitanate of Russia and lived, teaching the Word of God, keeping the true Orthodox Faith, and performing many miracles" [22, p. 527].

10. The West Russian princes aided Bishop Roman, who went to Constantinople bearing rich gifts, and there he was illegally appointed Metropolitan of the West Russian Lands [17, p. 109].

11. The khans exhibited a degree of tolerance toward the Christian Faith. All the more so since this tolerance was prescribed by the Yasa—the book of laws of Genghis Khan. Subsequently, having accepted Islam, the khans continued to adhere to this policy towards Christianity. Sometimes they even asked Christians to pray for them. They even freed the clergy from paying taxes, realizing the importance of Orthodoxy for the Russian people [9, pp. 47-48].

12. Icons were painted in commemoration of this miracle. Depicted on them are St. Aleksiý, the Russian people who came with him, and the healed Taidulla. One of these images, an old 16th-century icon, is in the Chapel of St. Aleksiý in the Church of St. Elijah the Prophet which is located in Cherkizovo, Moscow.

13. The chronicler notes that "St. Aleksiý suffered greatly from the Tatars during these two journeys, and it was only with the help of God and the prayers of His Most Holy Mother that he returned to Russ safe from the persecutions of the pagans" [23, p. 18]. "These two journeys of St. Aleksiý to the Horde won him respect in the eyes of his contemporaries and brought him renown among the generations to come as a miracle worker and patriot," writes Archpriest Aleksandr Gorsky. "Great was his faith when he went to answer the summons of the ailing woman, and courageous was his love, when he alone interceded before the cruel ruler for Russ, which was oppressed by sorrow and dejection, staunchly ready to lay down his life for his flock; and twice was his triumph unparalleled before the non-believers and before his countrymen" [8, p. 111].

14. E. Golubinsky writes: "As the regent of the state, St. Aleksiý fulfilled his obligations in a most diligent and zealous manner.... This was the only instance in our Russian history when a metropolitan, or a Church Primate in general, was formally a regent and ruler of the state.... He occupied one of the highest positions among the founders of the Russian state.... He won the greatest right to the gratitude of those for whom this state was founded" [21, pp. 194, 223-224].

15. "Dimitriy Ivanovich," writes E. Golubinsky, "was the first of the Grand Dukes of Moscow to clearly and definitely declare his desire for state unity, and he declared this while still a youth, and, we presume, in the presence of St. Aleksiý. The degree to which Moscow had grown in strength during this time is evident from the fact that the famous Battle on Kulikovo plain took place in the third year following his death" [21, pp. 193, 194].

16. For the Russian people, monasteries were significant as centres of spiritual illumination and moral education, they were schools, book depositories, places where scholars were nurtured, where spiritual and pious acts were performed. They produced ascetics and hierarchs of the Russian Church. They also had a tremendous influence on the social life of Russ [9, p. 82].

For the 550th Anniversary of the Canonization of St. Aleksi of Moscow († 1431)

From the Sermons of His Holiness Patriarch ALEKSIY
of Moscow and All Russia



Today we glorify St. Aleksi, a great saint and patron of the Russian land, who now, just as in his lifetime, looks after the well-being of our Holy Orthodox Church, the peace and the prosperity of our Motherland. There were many saints and wise hierarchs before and after him in the Russian Church, but among them the memory of St. Aleksi is suffused with a special, tranquil and meek radiance.

His steadfast faith, his love for his country, and his holy life have made him particularly beloved of the Russian faithful. What profound faith and love for the Russian land he had to have to unflinchingly go to the Horde at the demand of Khan Janibeg to heal his ailing wife Taidulla. The saint knew that misfortune and plunder awaited Russ from the khan if Taidulla were not healed and, conversely, that his Motherland would be showered with all manner of beneficences if she were cured. And he, having offered a prayer at the tomb of St. Petr and received a sign from him, embarked on the difficult journey and healed the ailing woman.

In giving each of us names of God's saint, the Holy Church thereby reminds us of our duty to imitate their lives and acts of grace.

What an act of grace it is to imitate St. Aleksi in his faith, his love and his sanctity for me, who not only bears St. Aleksi's holy name, but who, it frightens me to say, am his successor on the Throne of Moscow!

And for this reason how grateful I should be for the Church's prayers, which are offered daily for me in all corners of the Russian land [3, pp. 167, 168].

The Akathistos to St. Aleksi contains the following touching words: "Rejoice, thou eternal friend of St. Sergiy, who is God's friend!" I have always felt the prayers of St. Sergiy

and St. Aleksi for me and believe that their blessing will be upon me to the end of my life" [1, p. 114].

This day is also a joyous feast for all the citizens of our city of Moscow for it was here that St. Aleksi worked and lived while on earth; the Moscow Church was his flock and today too, as in the past, he invisibly guides his flock, and is its intercessor with God [2, p. 160].

We are happy that we have him as our patron and intercessor, that his holy relics are always here with us in his shrine, and that each of us can come to him with his needs and sorrows, as though to a live person, and pray to the saint with faith in his heavenly assistance [2, p. 160, p. 168].

This day is also a feast of our entire Church, because St. Aleksi guided not only the Moscow flock but all of Orthodox Russ, and on this day, the Russian Church holds divine services everywhere in his honour [2, p. 160].

Today our Church is also celebrating the Feast of the Miraculous Icon of the Heavenly Queen, an old and deeply revered shrine of Moscow. All the faithful who live in Moscow and come to Moscow to venerate, as they have venerated over the centuries, the Iberian Icon of the Mother of God, which they turned, and still do, with a prayer both in times of sorrow and in times of joy. We are happy that this shrine is now, too, within the walls of our city and that at present, as in former times, the Mother of God protects, defends and saves all of us from all misfortune and disaster.

May peace and God's blessing upon our country and the whole world through the intercession of the Mother of God and the prayers of Aleksi Christ's saint, the heavenly patron of our city and all the Russian land whom we are commemorating today [3, pp. 167-168].

LITURGICAL PRACTICE

THE LITURGY OF THE PRESANCTIFIED GIFTS

Preparation of the Holy Lamb

The Holy Lamb for the Liturgy of the Presanctified Gifts is prepared on Sunday at the Liturgy of St. Basil the Great.

As a rule, for this Liturgy, just as for the Liturgy of St. John Chrysostom, five prosphorae are required, one of which is the Lamb. At Proskomide, during which the Holy Bread is prepared for the Presanctified Liturgy, as many prosphorae are brought as will be needed for the Presanctified Liturgies in the following week.

During the Proskomide the priest prepares the first Lamb for the Liturgy of St. Basil the Great being celebrated, at which the Eucharistic Bread prepared for the Presanctified Liturgy will be offered.

Coming to the prothesis, the priest crosses himself and reverently kisses the cross. Then he reads the troparion for Good Friday: "Thou hast redeemed us from the curse of the Law by Thy Precious Blood..." and kisses the sacred vessels for the celebration of the Eucharist. After the ecphonesis: "Blessed is our God...", the priest takes the lance in his right hand and in his left the Lamb prosphora and thrusts the lance thrice crosswise in the sides of the prosphora saying: "In remembrance of our Lord and God and Saviour, Jesus Christ."

Thrusting the lance into the right side of the prosphora he says: "He was led as a sheep to the slaughter." Into the left side, the words: "And as blameless lamb before his shearers dumb, so opened He not His mouth." Into the upper (eastern) side, he says: "In His humiliation His judgement was taken away." Into the lower (western) side, the words: "And who shall declare His generation?"

When the deacon says: "Pray, Father, lift up", the priest takes the lance out of the lower side with the words: "For His life was taken away from the earth." After the deacon's words: "Pray, Father, slay", he makes an in-

cision crosswise on the Lamb saying: "The Lamb of God Which taketh away the sins of the world is slain for the life and salvation of the world."

Then the priest places the Lamb on the discus with the seal upwards and after the deacon's words: "Father, thrust," he pierces with the lance the right side of the Lamb saying: "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water: and he that saw it bore record, and his record is true" With these words the preparation of the Eucharistic Lamb is finished for the Liturgy of St. Basil the Great.

Before taking the Theotokos prosphora and continuing with the Proskomide, the priest repeats the above order of preparing the Lamb over the other Lamb prosphorae there to be blessed for the Liturgy of the Presanctified Gifts.¹

All the prepared Lambs are placed side by side on one discus.²

The only specific feature in the preparation of the Holy Bread for the Presanctified Liturgy is that when the Holy Gifts are being consecrated, at the invocation of the Holy Spirit, all the Lambs are blessed with one Sign of the Cross and the words of the consecration are pronounced in the singular, irregardless of the number of Lambs on the discus: "And make this /not these/ bread the Precious Body of Thy Christ."

The words of the consecration are not said in the plural because Christ is One and the Same—He is present in the offered Gifts wholly and identically.

In breaking up the Holy Lamb only the visible element is divided but in every particle Christ is wholly present in all His Divinity and humanity.³ This is witnessed by the prayer read by the priest while he breaks up the Holy Lamb: "The Lamb of God is broken and distributed, which being bro-

ken yet is not divided, being ever eaten never is consumed, but halloweth them that partake thereof." This is said and sung by the choir after the priest's words: "The Holy Things unto them that are holy." The choir: "One is Holy, One, Jesus Christ, is Lord, to the glory of God the Father. Amen."

In practice before the Communion of the Clergy, the first Lamb to be broken up is the one intended for the Liturgy being celebrated.

Having put the particle of the Holy Lamb marked IUC into the Chalice, the priest before pouring the warmth into the Chalice, impregnates the Holy Lambs intended for the Presanctified Liturgy with the Blood of Christ.

According to established order, the priest takes the Holy Lamb in his left hand with the seal side turned down and the lower side with the crosswise incision turned up. In his right hand he holds the spoon. Taking the Most Precious Blood with the spoon, he fills reverently, carefully and gradually the crosswise incision on the Lamb, so that the Holy Blood fills its inner portion; then the sides of the Lamb are filled crosswise. Some priests even fill the borders of the Lamb. In using this method care must be taken that the Holy Blood filling the Lamb does not drip through excessive impregnation.

This method of impregnating the Holy Lamb is widely practised in the Russian Church. One of the advantages of this method is that the Lamb is less subject to dampen and mould. Great attention and care are required to prevent the Holy Blood from spilling from the spoon. This method also requires time.

Another method is for the priest to take up the Lamb by its upper portion (with the seal) and immerse the lower (with the crosswise incision) into the Chalice. The Lamb is not immersed deeply. The priest holds the Lamb in the Chalice until half of it, or slightly more, is impregnated with the Holy Blood. Then the priest carefully turns over the hand holding the Lamb over the Chalice so that the seal is turned down and waits until the Holy Blood gradually spreads through the Lamb to the seal.

The difficulty of this method consists in the fact that the priest has to

judge exactly how long the Lamb must be kept in the Chalice. Excessive impregnation is not desirable because the Holy Blood spreading to the seal may soak through. In this case the Lamb will have to be held for a long time over the Chalice so that not a drop of the Holy Blood drips onto the antimension. Moreover, by this method the Lamb gets excessively moistened and may become damp when reserved.

The united Most Pure Body and Most Precious Blood are placed on another discus and covered with the asteriscus and veil; or it is placed in special receptacle—the pyx. If the pyx is made of precious metal, the Holy Lamb is put in directly, but if it is made of metal that oxidizes, then a clean piece of paper must be spread under the Lamb, or a discus put in the pyx and the Holy Gifts put on it.

The Holy Lamb after being impregnated with the Most Precious Blood must be placed in the pyx with the face down, i. e. with the seal side below. Then the pyx or discus is covered with a glass cover. To avoid moulding there must be sufficient circulation of air. For this purpose a metal or wooden bar is put beneath one edge or an opening made in the cover itself.

After the Holy Gifts have been prepared for the Presanctified Liturgy they are usually reserved on the altar and a lampada lit before them.

Having prepared the Presanctified Lamb, the warmth is poured into the Chalice and the clergy receive Holy Communion. The Liturgy of St. Basil then Great then proceeds in the usual order.

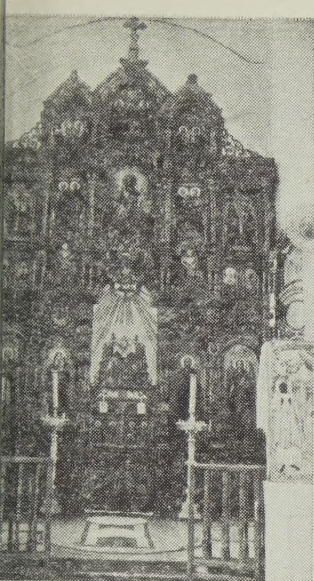
NOTES

¹ If the priest knows from previous experience that at a certain Presanctified Liturgy there will be less communicants then the Lamb prepared should be smaller in size for that day.

² For this purpose there should be one large discus in the sacristy of the church.

³ I. Dmitrevsky. *Istoricheskoe, dogmaticheskoe i tainstvennoe izyashenie Bozhestvennoi Liturgii* (Historical, Dogmatic, and Sacramental Explanation of the Divine Liturgy). St. Petersburg, 1898, pp. 150-151.

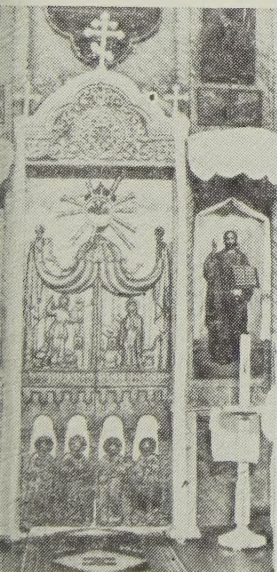
⁴ It is better to place at the bottom of the pyx or the discus a piece of clean paper even when the receptacle is made of non-oxidizing metal because, however carefully we impregnate the Lamb there is always a chance that the Holy Lamb may soak through. At the end of the week, after the Presanctified Liturgies have been held, the paper is burned and the ashes buried in a place not trodden by foot.



Church of the Nativity of Christ in the village of Yangildino, built in 1903



the Dormition of the Most Holy Mother of God in the village of Akulevo, built in 1821



Church of the Kazan Icon of the Mother of God in the village of Algeshevo, the 20th century

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